The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
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NEW-YORK, SATURDAY, OCTOBER 12, 1850.
AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in his city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH. 8 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¾ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
' GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for October.

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints.
3. Twenty-third Sunday after Trinity.
7. Thanksgiving Day, unless some other day is appointed by the Civil Authority.—The proper service for the day is printed immediately before the Family Prayer.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect, Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

Poetry.

An Invocation.

From Alfred Tennyson's new poem, "In Memoriam."

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.

But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light.

Forgive what seem'd my sin in me;
What seem'd my worth since I began;
For merit lives from man to man,
And not from man, O Lord, to thee.

Forgive my grief for one removed,
Thy creature, whom I found so fair,
I trust he lives in thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confessions of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise.

Selected Matter.

From the Christian Remembrancer.

The Maledictions in the Psalms.

These are fearful passages; (Ps. lviii. 6-10 lxix. 22-28, cix. 6-20, cxxxvii. 8-9.) No right-minded person can ever read them without profound impressions of awe. And this feeling does not respect merely the terribleness of the punishment which is denounced; but much more the state of mind in which they exhibit the holy Psalmist himself. It is, in fact, that sentiment of awe, which we experience when witnessing the expression of strong concentrated indignation, coming from an energetic mind which we have otherwise reason to approve as good. This last ingredient of thought, of course, enters here in a vastly greater proportion, through our sense of the Divine inspiration which belongs to the Psalms as a part of Holy Scripture. But must we not add, that there, perhaps, mingles also sometimes, in the mind of the Christian reader, a contrary element;—a certain feeling of misgiving, whether the posture of mind thus manifested by the Psalmist is indeed right:—a misgiving which is more frequently quashed as in itself unlawful and wrong, than confronted with such a fair and thoughtful investigation as would satisfy us that there is no just cause for its being entertained. It is, certainly, in many cases both wise and right, thus to put down doubts within us with the strong hand of a resolute faith. For we know, that in a Divine revelation, there must be many things which we cannot understand; which we cannot measure with any moral rule we are able to apply, so as to satisfy ourselves of their perfect rectitude by our own judgment of their character. Such cases are to be expected. They form a part of our probation; for when we have reason on the whole to be satisfied with the justness of our convictions, it is neither reasonable nor virtuous to suffer misgiving to cloy either our practical conduct or the inward obedience of the spirit. In such cases, the rule of the Apostle Paul has its proper application: with the shield of *faith* we are to quench all the fiery darts of the wicked, when otherwise we should only succumb beneath their assaults.

But we apprehend, that without appealing from such doubts to our general conviction that whatever is inspired from Heaven must be right whether we can see it to be so or not, a fair consideration of the case before us will of itself suffice to prove, that there is no just cause for misgiving, and that by those holy men of God who wrote these parts of sacred Scripture, the language that we here cited was, *under their circumstances*, properly and naturally employed, whilst also it may be shown, that for us, under our own present circumstances as disciples of Christ, such language would be unbecoming, and thus in a certain sense reprehensible and wrong.

We assume, as we have a right to do, that the cause of the holy Psalmist was the cause of righteousness; that the charges of unfaithfulness, deceit, and wrongful oppression, and likewise of impiety, which they allege against their enemies, are alleged justly; that these accusations were not the mere ventings of private resentment, seeking to malign an adversary and to render him odious, but that those on whom the divine judgments are invoked, were bad men, and the avowed enemies of religion. Indeed this last point, their irreligiousness and impiety is frequently insisted upon. And when we remember how divided the minds of the Israelitish people were, between the worship of the One True God and that of idols, we can readily perceive, that the Jehovists (—we trust that we forget not the reverence due to God's Holy Name in making use of a word which appears very aptly to describe the position which the worshippers of the LORD their God then held to others of their countrymen, and which was in many respects analogous to that afterwards held, amid the same people, by the first professors of our faith, giving rise to the distinctive appellation of *Christians*—) would very often be the object of obloquy and injurious treatment on this very account, and that the counsel of the poor was often 'shamed,' as we find it expressly stated, simply 'because Jehovah was his refuge.' (Ps. xiv. 6.) We may feel confident, also, in assuming that the worshippers of Jehovah would be the principal maintainers, not merely of the formal laws given to Israel through Moses, but also of virtue and goodness in general.

We take for granted, then, that the cause of the Psalmist was the cause of right and of true religion, and that their adversaries were, both in morals and religion, wicked persons, chargeable with crimes against men, and with deserting the worship of Jehovah for that of other Gods; whilst they treated His servants with contumely and various kinds of persecution. It follows, that their character and doings were the proper objects, not merely of disapproval, but of indignation,—of the highest passion of displeasure and abhorrence of which our nature is susceptible. For let us consider the peculiar position which the servants of the true God then occupied. The small nation of which they formed a part, was now the only battle field of absolute good and evil, piety and irreligion, in the world. *There* was concentrated the whole cause of godliness and virtue. All around lay the gross, thick darkness of heathenism with its manifold forms of hideous depravity, hemming in that little Goshen, and indeed continually invading it with irruptions of idolatry and vice,—continually threatening to extinguish the very last remains of light left amongst mankind. Alone, amidst a whole world of wickedness, the servants of God, the sole depositaries of His Holiness and Truth, must often have felt the solemn interest which belonged to their position with a singular intensity of emotion; and when wicked and impious men assailed them with the arts of wickedness and impiety, and by violence, treachery, and fraud, sought to circumvent them and cut them off, besides that anger with which our nature always rises up to confront the approach of harm and danger, the very principle of goodness within them would itself array them in the terrors of an energetic indignation, and would prompt them to battle against the powers of evil with a zeal and earnestness proportioned to the vast interests which were at stake upon the issue. In our times of comparative peace, and when the cause of religion is diffused in its advocacy so far and wide over the world, it is difficult for us to estimate the zealous and even truthful energy which the occasion in those times of concentrated strife and danger not only warranted, but even required. Christians in the ages of heathen persecution could better understand this; though even their position was far from being parallel, and though, as we shall presently see, there were in *their* hearts feelings and views antagonistic to this sentiment of righteous anger of which we speak, which could not but greatly qualify its nature and allay its force.

It is to be further considered, how greatly this feeling of indignant and resentful zeal, in combating with the enemies of goodness, would be heightened in the case of the worshippers of Jehovah, when compared with our own case, by the absence with them of that clear insight into the doctrine of future retribution, on which, amid circumstances of wrong and oppression, our own minds are so well able, and so ready, to find repose. We have been taught constantly, to look forward beyond the grave to another state of things, in which all those inequalities which we see, or think we see, in the administration of the Divine Government will be completely adjusted; when every righteous claim will be fully accorded; and when the wicked will meet with a fearful retribution. The qualification which the notion of eternity gives, at once to the 'rest' which is to be rendered 'to them who are troubled,' and to the 'destruction from the Presence of the Lord' which awaits 'those who trouble them, has a mighty effect in tranquillizing the spirit in seasons of conflict with evil, and while it nerves to most steady endurance of misfortune, and to most uncompromising hatred of sin, it likewise altogether neutralizes in the Christian's zeal the element of personal animosity against those who oppose the good cause. The Christian feels that he can afford to abstain from any desire to avenge himself; the utmost pitch to which his resentment can reach, will be to 'give place to the wrath' of God, if indeed the consideration of its terribleness does not rather lead to him to intercede with the Great Vindicator of Right on behalf of the sinner, and to plead with the sinner himself against the sin which is bringing upon him so dreadful a perdition. But this ingredient of feeling was almost entirely wanting with the champions of religion and goodness in ancient Israel;—just because there was then wanting the clear revelation of a future life which has accompanied the advent and departure from us of Jesus Christ. We need not enter upon a full consideration of this general fact relating to the Old Testament, that the Future Life was therein most imperfectly revealed. It was discussed at length in an article on the Book of Job, which appeared in a recent number. We only wish to notice the effect which would be produced upon the mind of the pious Israelite, by the contraction within such narrow limits as the present life, of his views of the Divine Administration. The dreadful idea of HELL did not interpose to convert his resentment against the wicked doers of his time into mere horror or into compassion. The thought of HEAVEN did not dwell upon his heart with sufficient clearness and distinctness to sooth his sorrows and vexations under present trials, or to sweeten them with the transforming feeling that all these things were working together for his greater happiness in the future life. We do not mean to assert that the hope of future happiness never visited his bosom. We think far otherwise. But we feel that we occupy an impregnable position when we affirm that the definite thought of it was not a common or prevailing one, and that the view of the good were, for the most part, bounded within the limits of the present life by dense clouds, which generally drew in their horizon, and which were but occasionally, it might be, parted by the Breath of Heaven to admit a moment's glimpse into the fair prospect beyond, again presently to reunite—until that time when they are to be dispelled by the Sun of Righteousness wholly and forever. Meanwhile, the imperfect conception which the pious Israelite had of the whole scheme of Divine Providence, could not fail to fasten his mind upon the present rewards of the good and the present punishment of the wicked, as matters of the deepest interest and anxiety. He felt, and with truth, that certainly no sufferings which could be endured in the present life, were more than the wicked around him deserved; he felt, too, that such inflictions were called for in order to vindicate the honor of God's Government, to prove that 'verily there was a God who judged in the earth,' and to assert the superiority which properly appertained to piety and virtue over vice and irreligion. And as he felt this, it was just the dictate of religion in his bosom, that he should invoke upon the wicked the judgments of Heaven, and should feel a solemn and pious complacency in contemplating them when they came.

We cannot rejoice in the displays of God's wrath against sinners, for several other reasons proper to our position as Christians, and also for this: that we connect with the notion of that wrath the terrific punishments of the other world. And, at present, our human nature, having had its sympathies for our fellow-men called out into such lively sensibility by the doctrines of the Gospel and the Spirit which dwells in the Church, shrinks back with terror from the thought of the judgment to come, even in reference to those of our race whose characters we the most abhor. At present, this is one effect of the revelation of the future judgment. But, we have reason to believe, it is in consequence of the imperfection of our nature that we thus shrink back. The time, we are assured, will come, when the pious will cease to do so; when, like as the angels, with the serene happiness of their spirits undisturbed, we doubt not, by one single emotion of pain, will issue forth at the command of their Great King to cast the wicked into the fire that is quenched, so also righteous men will feel a serene complacency in contemplating that vindication of the honors of God's Government, and that retribution to wickedness of its own proper demerits, and will derive even an increase of happiness from being admitted, as we know they will be, though in what way we know not, to share with Christ in the administration of the last Judgment exercised over evil angels and evil men. (1 Cor. vi. 2, 3.) When their whole minds shall have been fully and equally developed, and shall have been brought into complete correspondency with their relations to the spiritual and eternal world, probably the result will be, that they will feel, in respect to the wicked, in a manner analogous to that in which the pious Israelite felt, when, his field of vision being limited to the present scene, he was able to find a source of satisfaction, in contemplating the punishment inflicted in this state upon those wicked enemies of religion and goodness amongst whom it was his unhappiness to dwell.

This then is one reason why good men in the position of the holy Psalmist both desired the infliction of Divine Judgments upon the wicked, and took pleasure in contemplating it when it came,—because in the main they regarded this world as the field in which the Divine Administration was to justify itself, and in which right and wrong were to receive their respective rewards.

[To be Continued.]

From the Banner of the Cross.

First Annual Commencement of Burlington College.

This interesting occasion attracted a large number of visitors to Burlington. The citizens of that venerable city also exhibited the deep interest they take in the Institution, in which they may justly feel a pride. The State of New Jersey was represented by some of her most distinguished sons. New York, Pennsylvania, and other States had also honorable representatives.

And if the State was well represented, the Church was no less so. The number of Clergy present declared the interest felt by them in an Institution, whose whole course of training is conformed to the principles and teachings of the Church.

We have heard but one opinion, expressed by all present, with respect to the exercises of the day. A strong and hearty conviction possessed every one that the College, which could exhibit such fruits of success, was no longer an experiment.

Although the first class of graduates was, of course, small in numbers it was sufficient to serve as a specimen. And if the harvest corresponds to the first-fruits it will indeed be a rich ingathering. It was truly a matter of sincere congratulation, to the friends of the College and its founder, that men of such character, who deservedly stand so high in public esteem, should have made such a hearty and enthusiastic demonstration at this important time. We wish all, either friendly or hostile, might have heard the sentiments expressed by men whose character and position give them weight, and witnessed the enthusiasm which marked the closing scene of the day. These were most happily embodied in an address to the Bishop, which was signed by all present, and which we hope will soon be made public.

We must, however, proceed with a particular account of the exercises.

The Procession moved from the College Library to the General Study in the following order.

Faculty of Burlington College, Librarian of Burlington College and Financial Agent, Teachers of Burlington College.

Matron and Ladies connected with Burlington College, Matron and Teachers of St. Mary's Hall, Invited Guests, the Reverend Clergy, Students, Trustees, of Burlington College, the Graduating Class, Rev. Rector, Rt. Rev. President, Rev. Principal of St. Mary's Hall. The President, Trustees, Faculty, and many of the Clergy present, having taken their places on the stage, the exercises proceeded in the following order.

Music—An English Oration, with the Salutatory Addresses—The Exodus from College is the Genesis of Life—George McCulloch Miller. The Essay, in Italian—The Power of Association—Geo. Herbert Doane. *Music*—The Eulogy, in French—Lafayette—William Croswell Doane. The Trilogy, in German—Schleswig Holstein—The Graduating Class *Music*—The Oration in Latin—Parnassus—George McCulloch Miller. The English Oration—Sir Philip Sydney—George Herbert Doane. *Music*—The Dialogue, in Greek—Poetry—Geo. H. Doane, Wm. C. Doane. The English Poem—Martyrs—William Croswell Doane. *Music*—The Dissertation, in Spanish—Carbon—George McCulloch Miller. An English Oration, with the Valedictory Addresses—The Last!—William Croswell Doane. *Music*—Investiture of the Class entering College *Music*.

Although there were few to speak, the exercises were so varied that they produced no weariness. We have never observed on a similar occasion an audience whose quiet and earnest attention more strongly evinced the interest excited. And the pieces to which they listened, both in composition and manner of delivery, were eminently worthy of the attention they secured. The sentiments, expressed so eloquently and touchingly, did credit to both the hearts and heads of the young men who uttered them. We give our readers an opportunity of judging for themselves, by publishing the poem, kindly given at our request by its young and gifted author. And we can assure them that, meritorious as it is, it was of a piece with the other exercises of the day. The Governor of the State, President King of Columbia College, and other distinguished gentlemen having arrived just after this poem was delivered, several of the trustees united in the request that the poem might be repeated. This was done, and the piece lost nothing of its interest by repetition.

The valedictory address was the most appropriate we have ever heard on such an occasion, and drew tears from many not much given to the melting mood.

After this six of the pupils were admitted to the college as juniors, and invested with gowns. After which the audience moved in procession to St. Mary's Church, preceded by a fine band. And the following was the order of exercises in the church.—Anthem, by the College Choir, 150th Psalm; the Baccalaureate Address, Degrees Conferred; Chant by the College Choir, during the Investiture, 119th Psalm, 2d part; the Blessing, Anthem by the College Choir, Psalm 147; the Holy Communion, Voluntary.

All now felt that this was the Commencement of a Church College. A solemnity, and a sacred character were thus given to the occasion, which had their influence on every mind. These young men have indeed made a happy commencement of life. They have gone forth from the safe seclusion of the College, wherein they have been trained for life's service, with the blessing of the Church superadded to the wise enforcement of her high and holy principles.

The Baccalaureate Address sets forth in plain and forcible eloquence the objects of this Christian College, and the means by which these ends were sought. All who heard it felt how much was involved in the success of such an institution, and from every heart we doubt not came the earnest response—"We wish you good luck in the name of the Lord."

Upon the conclusion of the exercises in the Church, the invited guests returned in procession to the College, where, *with all the students*, they were welcomed to a plain but bountiful dinner. It was here the feelings, excited by the exercises of the day, found their vent in eloquent speeches and appropriate sentiments.

J. J. Chetwood, Esq., of Elizabethtown, stated, that it had been the design of some to hold a meeting in order to give expression to the feelings which had been excited in the hearts of those present, upon witnessing the success and prosperity of the College, and to congratulate its President upon the happy result of his sacrifices and labors. This meeting was organized by calling Charles King, Esq., LL.D., President of Columbia College, to the chair. J. J. Chetwood, Esq., the Rev. Mr. Southard, and Dr. Mutter were appointed a committee to draw up an address. This, which expressed in strong and hearty language the pleasure excited by the admirable character of the exercises of the day, and the other proofs manifested of the good work accomplishing by the College, and conveyed to the President personally the strongest assurances of confidence and respect, was passed unanimously and signed by all present. To the same purport were the eloquent addresses made, and the appropriate sentiments offered, by the Governor of New Jersey, the President of Columbia College, the Rev. Dr. Coleman of Philadelphia, Judge Ogden, Drs. Mutter and Littell, and Messrs. Littell and Townsend. The British Consul of Philadelphia made also a hearty response to a sentiment given by the Bishop complimentary to Great Britain.

All were pleased with the address of the Governor of New Jersey, and the manner in which he spoke of the College as an institution in which the State felt a deep interest. He most happily adopted one of the mottoes, with which the room was adorned, to give point to the following sentiment, with which he concluded—"The President of Burlington College—hope on, hope ever." Before this he had already spoken even stronger words of encouragement Turning back to look at the long line of the procession, as it wound towards the church, he said to the President, "you have nothing to fear." These two sentiments expressed, we believe, the feelings of all present. May these expectations be more than realized. We cannot better conclude this imperfect account than by reiterating one of the sentiments offered by a guest, one of the most devoted laymen of the Church.

"*Burlington College*, founded on the union of Christianity and learning—long may it continue to bless our country by educating its youth for time and eternity, and sending forth from its venerated Halls

> "Men whose delight is where their duty leads,
> Or fixes them; whose least distinguished day
> Shines with some portion of that heavenly lustre,
> Which makes the Sabbath lovely in the sight
> Of blessed angels, pitying human cares.'"

Communications.

For the Churchman.

California.

Mr. Editor:—Will you allow a respectful word of dissent from the opinions expressed by you, in your paper of the 28th ult., of the invalidity of Bishop Southgate's election to the episcopate of California?

As I can speak with most confidence on the second of your objections, I will, if you please, notice that first. It is stated as "The want of a sufficient number of Presbyters (6) canonically resident one year, with a settled pastoral charge. Canon II. 1844." I believe it was settled, in the case of Illinois, that the provision applies only to dioceses already in union with the general convention; others not being subject to its canons. In 1835 that diocese applied for such union, having, at its primary convention, elected Dr. Philander Chase, already in the episcopate, as its Bishop; although it contained at the time but four Presbyters and two Deacons, and the canon of the General Convention of 1832, then in force, was, in this respect, the same as this of 1844.

With regard to your first objection, I apprehend that you place it on a wrong footing. The tenth article of the Constitution was meant, I believe, to apply to the possible application from foreign countries for the consecration of Bishops *for those countries*, and not to the case of Bishops of this church for *its* foreign missions. This appears from the provision in that article authorising our Bishops to adopt on the occasion "an order of consecration, conformed, as nearly as may be, to the one used in this church:" a provision which I consider proof that this article was intended, not for a department in our own churches' operations, but to open a door for supplying the episcopate to *other branches of the Catholic Church*, out of the United States, and not bound by our Liturgy, Constitution, or Canons. Our own "Foreign Missionary Bishops" are consecrated under, and regulated by, a *canon* (VII. 1844.) It is very important to consider this; because if the case of Bishop Southgate and California has been at all in contravention of a *Canon*, the General Convention of this year may set all right by another Canon: not so, if it has contravened the *Constitution*. I will venture the suggestion, however, that by "organised Diocese," in Section 2 of the Canon of 1844, the Church means a Diocese already known to our Constitution and Canons by being in union with the General Convention. I apprehend that the Church in California had a right to choose a Bishop from any part of the Catholic Church, our own or other. This act, however, as well as every other connected with its organization, will be before the General Convention for its judgment when the Church in California seeks admission into union with that body.

The case of this Church seems peculiar in many particulars, and one not yet provided for in our Constitutions or Canons. At its formation in Convention, California was neither a State nor a Territory of the United States. Can then the fifth article of our General Ecclesiastical Constitution apply to it? And yet, inasmuch as that Constitution contains no prohibition against receiving into union a Church formed in a part of the United States not a State or Territory, would the Convention have been hindered from receiving the Church in California, even if, as was at one time not improbable, it should not have become, before the meeting of the Convention, a State or Territory? It has elected a Bishop while not under our Canons. It has elected for its Bishop a gentleman who, though a Bishop of this Church, cannot, under our present Canons, be elected to the charge of any of our organized Dioceses. In all these things it acted against no law to which it was amenable. I suppose, therefore, that the General Convention has a right to receive it just as it is, if in its discretion it thinks proper: there being to be considered, in addition to matters common to all new Dioceses seeking admission, the Convention's satisfaction with the qualifications of the Bishop, and the proof of his being the choice of the Diocese, and its willingness to dispense with the services for which he has been commissioned as a Foreign Missionary Bishop. H. P.

For the Churchman.

Sponsors in Baptism.

TO THE EDITOR OF THE CHURCHMAN:

Rev. Sir,—A communication signed "Apollos," in your paper of Sept. 28th, was casually called to my notice, and as I was the unhappy "Assistant Minister" alluded to, you surely will not close your columns to a reply. A nameless assailant would have needed and would have received no answer at my hand, if his communication had not been endorsed in unqualified language by yourself.

The Editor of a paper is a responsible person, and when he frankly pronounces the official act of a brother minister "wholly unwarranted and exceedingly objectionable," and states that "some of the inconveniences attendant upon" such act "are well pointed out by our correspondent," he gives his own name to such anonymous communication, he renders himself liable to the extent at least of admitting a fair discussion of the subject to be presented to the readers of his paper.

At the same time I will not suppose that the Editor meant to lend the weighty sanction of his name to every wild remark of his correspondent, but only to those of his arguments that bear upon the point at issue.

The Editor, for example, could not be suspected of falling into the mistake of "Apollos" in his interpretation of the rubric in reference to Sponsors, viz. that "There shall be for every male child, when they can be had, two Godfathers and one Godmother, and for every female, one Godfather and two Godmothers." Apollos supposes the qualification, when they can be had," to refer to the sponsors. Not at all. It refers to the *number* of the sponsors. The service positively requires the presence of at least one sponsor, if only to answer the questions, and the rubric declares though "parents shall be admitted," they are not enough. The English rubric requires the same number—a number fixed as early at least as the 13th century—though it excludes parents. This would seem to indicate that the compilers of our Prayer Book meant to demand the above number exclusive of parents

Again, I can scarcely suppose the Editor of a Protestant Episcopal newspaper to partake of "Apollos'" bewilderment as to whom were meant in the announcement alluded to by "Christian Churches." No one who has read Hooker, or indeed, almost any early writer of the English Church, or even the preface to our American Prayer Book, would be at a loss to understand the term. I mean of course, by "Churches," in the language of our preface, "the different religious denominations of this country," reserving to myself the right to determine, what even, the humblest adherent of Rome determines for himself, whether they are true "Churches" according as they hold to or reject "the head, even Christ."

Nor can the Editor be considered responsible for the charges of the notice in question "manifesting so little regard to charity, propriety, and the usages of the Church," nor for the hint so kindly given that those who continue thus to sin against the above named "charity, propriety, &c.," "would be responsible to, and liable to be presented to the authorities of the Church for future advice, or if requisite, for correction." I only wish to suggest through you, Mr. Editor, to "Apollos"—for I have no quarrel with him, and I trust only a friendly one with you—the expediency of changing his name to "Tertullian." This would better express his office of an accuser, would imply equal eloquence, and about the same familiarity with rubrics and canons, if not "might in the Scriptures."

But I have no desire further to embarrass the subject by the consideration of extraneous questions, and I shall take my leave of the *form* of the communication that has led to these remarks by saying that I am not accurately quoted in the announcement that I am reportrd to have made

As nearly as I can recall them, my words were as follows: "To avoid invidious distinctions or personal altercations, I announce that I shall hereafter expect at least one of the sponsors of every child presented for baptism to be a member of some Christian Church." And this, Sir, you are pleased to object to as "wholly unwarranted, and exceedingly objectionable." Perhaps some of your readers, after considering what I have to say may not feel so certain of its impropriety.

There are in the performance of Christian baptism two parties, both of whom are greatly interested, and for both of whom important rights grow out of the ceremony.

The first party is the subject, whether infant or adult, but we have to do at present with infants only. The infant subject is made in baptism, "a member of Christ, a child of God and an inheritor of the kingdom of heaven."

It has the prayers of the congregation present offered in its behalf, and provision is made for its subsequent religious education.

The other party is the Church, acting as the vicegerent of its head Jesus Christ.

Has the Church no rights growing out of this ceremony? Many. In all her ordinances, she shows by the carefulness with which she administers them, great jealousy of her own interests. It is important, for example, that none but fit persons should be ordained to the work of the ministry. Unfit ministers not only fail to work, "they *un*work; not only neglect to build, they pull down. The Church receives harm from them. She does not, therefore, permit any to take orders until she is fully satisfied of their character and qualifications.

Accordingly she meets all at the threshold with demands that they be "truly called," that they are "persuaded of the sufficiency of the Scripture for salvation," that they shall "give faithful diligence to administer the doctrines, sacraments, and discipline of the Church," that they shall "be diligent in prayers and in reading of the Scriptures, and such studies as help to the knowledge of the same," and to "frame and fashion their lives and those of their families according to the doctrine of Christ." These, with other the like precautions, hedge about the pulpit to secure the rights of the Church.

So is it with the Communion. The Church is embarked upon a vast enterprise, no less than the subjugation of the world. Her success depends upon her character, for to that is the Divine aid apportioned. But the character of the whole depends upon the character of each individual member. No one Christian can fail in his duty to his Redeemer without bringing dishonor and consequently weakness upon the whole Church. In return, therefore, for the privileges it confers upon communicants, the Church requires that "if the minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended, he shall" forbid him the Communion. And, more definitely, the minister is required to say to the congregation, "if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice or envy or any other grievous crime, repent ye of your sins, or else come not to that holy table." Nor is the Church less mindful of her own God-given rights in the administration of baptism. She will baptize none without the best satisfaction that the nature of the case admits of, that they will adorn the high dignity of membership to which she prefers them.

She demands of every candidate a solemn pledge of repentance and faith, well assured that the only guaranty of a holy life is that great change in the inner man, by which "old things pass away and all things become new." If the font must be at the door of the Church to signify that baptism is the entrance, much more must solemn pledges be made even beyond the vestibule, "to renounce the devil and all his works, to believe all the Articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same all the days of life."

Perhaps in nothing is her jealous caution shown so well as in the requisition of sponsors. She admits the little child to baptism, while it is incapable of making or keeping promises, but she demands, nevertheless, that they shall be made—in its name, by others. So important is this requisition that Bishop Burnet, the most authoritative interpreter of our standards, expresses his opinion that "it may be reasonably doubted, whether such a baptism be true, in which no sponsion is made." Sponsion in the case of infants necessarily implies sponsors, and they are therefore explicitly demanded, and their number specified. God gives great authority to parents. They have committed to their hands the mental, moral and physical training of their children from the tenderest and most plastic infancy. But the Church is not satisfied with any security that they can give, for alas! parents are often unfaithful to their own work, and cannot therefore be entrusted with the exclusive nurturing of the babes of Christ. Accordingly under the English Canon parents are not received as sponsors, and, though they may be admitted under our rubric, yet others are also required.

The reason is obvious. The subject of the rite of baptism has entered into a solemn league and covenant with the Church, by virtue of which he receives great blessings at her hands, and she rightly demands every assurance that he will not disgrace the fellowship into which he is admitted. He must therefore "faithfully promise" this "by his sureties, until he become of age to take it upon himself." The sponsors then are the child's sureties *to the Church* for the fulfilment of his vows. They are not required in the Bible.—Neither is their appointment left to the caprice of the parents or minister. But the Church demands them, that she may receive that to which she is entitled by the covenant made with the child.

In what sense then are the sponsors sureties to the Church? It is a mere figment such as *lawyers* are wont to use, to say that their faith is received instead of the faith of the child. If this be understood literally, you have at once the two twin absurdities in your system, supererogatory works of the sponsors, when they have at least but faith enough for the wants of their own souls, and the idea that the faith or goodness of one, (unless it be Christ) *can* stand at the bar of heaven in the stead of the faith of another. Such a figment may obtain in an earthly court; in God's court it has no place. The moral character of one man cannot be there received in lieu of the moral character of another. If the faith of the sponsor *were* supererogatory, it would be lost to the child, save that it would plume the wings of the prayers offered in his behalf.

Neither are the sponsors witnesses merely, or sureties to the fact of the due performance of the rite. Such, indeed, is their office in the baptism of adults, but in the case of infant baptism, they are more. But I prefer that Hooker shall inform you of the real vocation of those who stand for the child. "In the phrase, of some kind of men, they used to be termed witnesses, as if they came but to see and testify what is done. It savoreth more of piety to give them their old accustomed name of fathers and mothers in God, whereby they are well put in mind what affection they ought to bear towards those innocents, *for whose* RELIGIOUS EDUCATION THE CHURCH *accepteth them as pledges*." Eccles. Pol. B'k V. chap. lxiv.

This quotation shows, so far as Hooker is authority, two things; first, that sponsors are "pledges *to the Church*," (not to God for a perfect moral character, nor to their parents, and therefore to be selected by their caprice;) and, secondly, that they are pledges or sureties "to the Church *for the religious education*" of the child made by baptism her child. They are her officers for the education of her own children. So says Bishop Brownell, quoting from Wheatly.—"The Church allows them spiritual guardians to promise those things in their name without which they cannot obtain salvation. And this too, at the same time, gives "security" to the Church that they shall not apostatize, from whence they are called 'sureties.'" So, Dr. Nicholls (quoted by Brownell) "For what an excellent security is it to the Church, that several Christian men and women pass their word that the child shall be instructed in the Christian faith; that they will take this duty upon themselves in case the parents die, or become negligent of it." So, Dr. Bennett, (quoted by Brownell) "It is the duty of godfathers and godmothers not only to answer for the child, as we call it, when it is baptized, but also, and principally, to take care of the education thereof, to assist the parents in that great duty, and in case of their death, to take it more particularly upon themselves." Wheatly's comment upon the twenty-ninth (English) Canon is too apposite to be overlooked. "By the twenty-ninth Canon of our Church, no parent is to be admitted to answer as Godfather for his own child. For the parents are already engaged under such strict bonds, both by nature and religion to take care of their children's education, that the Church does not think she can lay them under greater: but still makes provision, that if, notwithstanding these obligations 'the parents be negligent,' or die, "there yet may be others upon whom it shall lie to see that the children do not want due instruction by means of such carelessness or death of their parents." All these authorities tend to one point, viz: that the Church aims to secure her right in the baptized subject, by requiring pledges or "sureties" for his religious instruction.

Exactly in accordance with this is the address made to the sponsors at the close of the baptismal service. Up to this point the sponsor has promised nothing in his own name, bound himself to nothing; he has only served as the mouth of the child.

Now, however, in this address, he impliedly promises for himself. And he promises what?—Just what, from the nature of the case, we should expect, to afford the Church all the security she can require or exact; that the child shall be so trained, as, if possible, to adorn the sacred and exalted character of "a child of God," which has been thus sealed to him. "Ye must remember that it is your parts and duties *to see that this infant be taught*, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, *ye shall call upon him* to hear sermons, and chiefly *ye shall provide* that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe for his soul's health; and (*ye shall provide*) that this child be virtuously brought up to lead a godly and a Christian life." "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon, &c."

Can any one read this so blindly as not to perceive that the Church *assumes to herself* the spiritual education of the baptized child, and claims this of the sponsor as her security for its due performance? This view, apart from its legitimate consequences, is taken, I believe, by all parties in our Church. None are so ready to act upon it as those who take rigid and high views of Church authority. Parochial schools, in very many of our parishes, testify to the general impression that the Church claims, as of right, the direction of the religious instruction of those whom she has baptized in infancy.

THE ASSISTANT MINISTER OF —— CHURCH, SOUTH ————.

(*To be Continued.*)

For the Churchman.

Hymns of the Church.

MR. EDITOR:—I have been much gratified with the Communications which have recently appeared in your paper, giving the authors of our hymns—and have eagerly examined the later numbers in the hope of finding from some Correspondent, the authors of Nos. 37, 39, 44, 68, 71, 74, 76, 78, 79, 81, 84, 85, 95, 97, 108, 121, 130, 165, 167, 185, which have not as yet been given—can not and will not some of your contributors supply this deficiency?

I find a disagreement among your former Correspondents as to the authorship of a few of the hymns, the same hymn being ascribed by different correspondents to different persons. Thus both Rippon and Doddridge have been given as the authors of the 8th hymn.

Watts and Addison, of the 15th.
Mrs. Steele and S. Wesley, of the 21st.
Doddridge and Scott, of the 30th.
Watts and Doddridge, of the 23d.
C. Wesley and Mrs. Steele, of the 34th.
Dwight and Francis, of the 35th.
Rippon and C. Wesley, of the 40th.
Steele and Doddridge, of the 41st.
Patrick and Tate, of the 43d.
Chas. Wesley and Doddridge, of the 45th.
Mrs. R. Grant and *Sir* R. Grant, of the 56th and of the 160th.
Samuel Wesley and Watts, of the 65th.
J. Wesley and Fawcet, of the 128th.
J. Wesley and C. Wesley, of the 137th.
[*]Sir R. Grant and Ld. Glenelg, of the 162d.
Watts and Mrs. Steele, of the 169th.
Robinson and Oliver, of the 177th.
Doddridge and Cowper, of the 180th.
Logan and Doddridge, of the 202d.

Will not some one who has examined the subject, inform us to which of the different persons named, either of said hymns are correctly attributed. By so doing, I have no doubt he would confer a favor upon many besides

Your obedient servant,
INQUIRER.

On these points we need information as much as our Correspondent.—ED. CHURCHMAN.

Missionary Committee.

Rev. and Dear Sir—At a late meeting of the Missionary Committee of the Diocese of New York, it was on motion,

Resolved, That so much of the proceedings of this meeting as relates to its organization be sent to "The Churchman" and "Protestant Churchman" for publication.

Will you do the committee the favor to give this communication an insertion in your columns.

"The Missionary Committee of the Diocese of New York being summoned by the Rev. Dr. Vinton, the following persons assembled in St. John's Sunday School Room, on Friday evening, October 4th, at half-past seven o'clock, to wit: the Rev. Drs. Vinton, Schrœder, and S. R. Johnson, the Rev. Mr. Hart, and Messrs. Ch. N. S. Rowland, and Cornelius Oakley.

"The Rev. Dr. Schrœder, being called to the chair, opened the session with suitable devotions; and the Rev. Mr. Hart was appointed Secretary *pro tempore*.

"The meeting proceeded to an election of officers by ballot for the year; whereupon it appeared that the Rev. Francis Vinton, D. D., was selected chairman of the committee, Mr. Thos. C. Butler its Secretary, and Mr. C. N. S. Rowland its Treasurer.

In connexion therewith it was farther

"Resolved, That a notice be also published, stating that all communications intended for this, the Diocesan Missionary Committee, should be addressed to its chairman, the Rev. Francis Vinton, D.D."

Dr. Vinton's residence is in Brooklyn, No. 153 Henry, cor. of Joralemon st.

A. BLOOMER HART,
Sec. *pro tem.*
(*Attest.*)
NEW YORK, Oct. 7, 1850.

To the Editor of the Churchman.

For the Churchman.

Genuine piety is a thoroughly operative principle. No man can be truly evangelical whose whole character is not under the habitual guidance and control of the love of God above all things, and of his neighbour as himself. That heart cannot be right where religion reaches not to the government of dispositions, affections, tempers, and passions, and to the interesting of the life in the active duties of piety and charity. The faith that can even remove mountains, and the devotion which is strictest in attention to prayers and rites and ceremonies, are nothing, or worse than nothing, if unaccompanied with a sanctified heart, permeating the whole character with goodness, and enlisting the life in doing good. It is very dangerous for the Christian to set too much value on the orthodoxy of his faith, the excitement or satisfaction of his feelings, or the punctiliousness of his religious acts and exercises. The true evangelical faith it is his duty to embrace: the affections and sensibilities of his heart he is bound to enlist warmly and earnestly in his religion: publicly and privately he must, with all diligence and fidelity, give himself to prayer and its proper devotional attendants and complements: as he would serve God in the way of his appointment, he must be baptized into the Son of God, and thus made a member of His Church; be a faithful and constant partaker of the Communion of the body and blood of Christ; and walk truly in all the commandments and ordinances which the Lord has provided in His Church. But besides all this, indeed as essential to the existence of this in honesty and sincerity, all moral virtues must be and abound in him, stamping the character, controlling the heart, mind, and soul, and actively engaging the life and conversation; or he comes not up to the measure of true evangelical piety: he can have no authorized hope of being in a state of justification with God, no valid trust that aught of comfort or assurance he may feel is true peace with God.

There are on this point the two extremes of the popish doctrine of the merit of works, and the sanctifying and propitiating efficacy of ceremonials and penances; and the ultra-protestant theory of the doctrine of justification by faith only. Each is the work of anti-Christ; and as far as Christians suffer themselves to be drawn towards either from the right way and the good path of sound catholic and evangelical faith and piety, so far do they peril their souls' health and salvation, bring reproach upon the gospel and its Lord, and encourage the evil designs of their enemies.

B. T. O.

General Convention

OF THE PROTESTANT EPISCOPAL CHURCH.

From the Cincinnati Gazette, Oct. 3.

CINCINNATI, Wednesday, Oct. 2, 1850.

This being the day appointed for the triennial meeting of the General Convention of the Protestant Episcopal Church in the United States, the Right Rev. Bishops Chase, of Ill., Brownell, Meade, B. B. Smith, McIlvaine, Doane, Otey, Kemper, McCoskry, Lee, Johns, Whittingham, Henshaw, Elliott, Cobb, Polk, DeLancey, Hawks, Chase of N. H., Potter, Freeman, Upfold, and Green, and a number of Clerical and Lay Deputies, assembled in Christ Church.

Morning Prayer was read by Rev. Dr. Proal, assisted in the lessons by the Rev. Dr. Bull, of Pennsylvania

The ante-communion service was read by the Rt. Rev. the presiding Bishop, the Epistle by the Rt. Rev. Bishop Meade, and the Gospel by the Rt. Rev. Bishop Brownell. The Sermon was preached by Rt. Rev. Bishop Smith, of Kentucky, from Ephesians 3d chapter, 10th verse—"To the intent that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."

The preacher, after alluding to the grander, but more familiar topics which the text suggested in connexion with the great work thus assigned to the Church, selected for his theme, "The peculiar work and vocation of the Protestant Episcopal Church in the United States." This he defined to be—

1. To reassert the doctrines of Grace, apart from the arbitrary definitions and dogmatic formulas by which they have been encumbered since the Reformation.
2. To restore the primitive order of the Church of Christ.
3. To bear witness to the importance of her unity.
4. To revive and exemplify the true notion of the Church's care for little children.
5. To bear testimony to the principles of just toleration with regard to mere matters of opinion, and to set the example of innocent forbearance as regards differences on those subjects upon which unity is clearly impossible.

The importance of clearly knowing and faithfully endeavoring to fulfil this vocation, was impressively set forth by reference to the law of progress by which man is gradually advancing to that condition in which it is the design of his Creator ultimately to place him.

After the sermon, the venerable Presiding Bishop, assisted by the other Bishops in order, proceeded to the administration of the Holy Communion.

The service being concluded, the House of Bishops retired to the room prepared for their session.

The Secretary of the late House of Deputies then called the House of clerical and lay deputies to order, and proceded to call the list of Dioceses. Clerical deputies from twenty-six Dioceses, and lay deputies from seventeen, answered to their names and laid their testimonials on the table. A quorum was declared to be present.

The Secretary then nominated the Rev. Dr. Wyatt, of Baltimore, as President. There being no other nomination, the vote was taken *viva voce*, and Dr. Wyatt was unanimously elected President.

Rev. Dr. Wyatt being conducted to the chair by Drs. Bull and Burroughs, said: "I should do injustice to both you and myself, gentlemen, if, on assuming this chair, I failed to express my sense of the confidence and kindness which you have exhibited in calling me to it. Before entering on its duties, let me remind you that you have, in the thinned and whitened locks, and broken accents of your chairman, the evidence that he needs your kind indulgence and support, and I invoke them both. In the hope of being thus sustained, I can only give you the assurance of my earnest endeavors, by God's blessing, to serve you faithfully and to the utmost of my capacity."

The next business in order being the election of a secretary, Rev. Dr. Mead, former secretary, declined a re-nomination.

Judge Chambers nominated Rev. Edward N. Mead, the former assistant secretary.

Rev. Dr. Bull nominated Rev. Dr. Howe, of Philadelphia.

The Delegations from Massachusetts and Connecticut called for a vote by orders and dioceses.

Some question having arisen as to the effect of this call, the chair explained that it would give to the clergy of each diocese one vote, and to the laity the same, and would require a majority of both orders to elect.

The house then proceeded to ballot, and the tellers retired to count the votes.

Pending this, it was on motion,

Resolved, That a committee of two be appointed to make arrangements for the accommodation of the Bishops, when they shall be pleased to attend the deliberations of this house, and to assign by lots seats to the several delegations.

Rev. Dr. Brooke and Judge Conyngham, of Pa., were appointed the Committee.

The tellers reported that of the clergy 26 dioceses had voted, of which 13 votes were given for Rev. Dr. Howe, and 13 for Rev. Mr. Mead; and of the laity 17 dioceses voted, of which 9 votes were for Rev. Dr. Howe, and 8 for Rev. Mr. Mead.

There not being a majority of both orders, there was no election.

A message was received from the House of Bishops, informing this House that they had passed the following resolution:

Resolved, The house of clericals and lay deputies concurring, that this Convention, during the present session, will meet every morning for divine service at 8 1-2 o'clock, and after proceed to business, take a recess at half-part 1 o'clock, reassemble at half-past 3, and adjourn at 6, P.M.

On motion, this house concurred in this resolution; after which, the house adjourned until half-past 3, P.M.

AFTERNOON SESSION.

The house re-assembled at 4 1-2 o'clock. On motion, the calling of the roll was dispensed with. The minutes of the morning session were read and approved.

Rev. Dr. Burroughs moved that the election of secretary be postponed until to-morrow at 12 o'clock.

This was advocated by the mover, Mr. Evans of Md., and Rev. Mr. Van Ingen of New-York, and opposed by Rev. Dr. Brooke, Mr. Newton and Rev. Mr. Babcock of Mass., and Hon. Judge Conyngham of Pa.

The question being put, the motion was lost.

A motion was then made that the names of the Dioceses of voting be written upon the ballot—lost.

The house then proceeded to ballot for secretary, and the tellers retired to count the votes.

Pending this, on motion of Rev. Dr. Proal, the rules of o.der of the last House of Deputies were adopted as rules of this house.

On motion of the same it was,

Resolved, That the president be requested, during the recess of this house, to appoint the usual standing committees.

The tellers now made their report as follows:—Of the clergy the votes of 27 dioceses had been cast, of which Rev. Dr. Howe received 14 votes and Rev. Mr. Mead 13. Of the laity 19 dioceses had voted, of which Rev. Dr. Howe received 10 votes, Rev. Mr. Mead 8, and Rev. Dr. Mead 1.

Rev. Dr. Howe, having received a majority of the votes of both orders, was declared duly elected

On motion, *Resolved*, That a Committee be appointed to inform the House of Bishops that this House is now organized and ready for business.

A motion was made to reconsider the vote adopting the rules of order for the purpose of amending them, by striking out that providing that the names of movers of resolutions shall not appear on the journal.

This was advocated by Mr. Newton, of Mass., and opposed by Judge Chambers, of Md., and the vote being taken, it was lost.

It was then on motion

Resolved, That the clergy of the Protestent Episcopal Church, students of the General Theological Seminary, candidates for orders, and members of the vestry of Christ Church, be invited to honorary seats in this Convention.

On motion, the Convention adjourned to half past 8 o'clock to-morrow morning.

We have not received any papers later than the above: our private information extends only to the first day. We annex the imperfect accounts by telegraph—with conjectural emendations:—

CINCINNATI, Thursday, Oct. 3.

But little business of interest was done to day in the Protestant Episcopal Convention The report of the Standing Committee on the Prayer Book, requesting the House of Bishops to express their opinion relative to the position to be observed during the baptismal ceremony, gave rise to a very animated discussion.

Friday, Oct. 4.

After religious exercises to-day, the Standing Committee on Canons, introduced a canon with reference to clergymen renouncing the ministry. A long debate ensued on the report of the Committee on Delegates, that a number of Delegates had been appointed instead of elected, and that such were entitled to seats, which were finally received.

A memorial was presented and referred, in relation to the printing of stanard editions of the Bible, as contemplated

The application of the Diocese of Texas for admission into union with this Convention was referred to the Committee on the admission of New Dioceses.

A resolution of the House of Bishops, changing the time of holdiug the Convention to the 2d Wednesday in September, was not concurred in.

Saturday, Oct., 5—3 P. M.

Several Canons were proposed and referred, after which, the Diocese of Texas was admitted into the Convention.

There was an animased discussion on the subject of an alteration of the Constitution of the General Theological Seminary. The whole subject was finally committed to the Committee on the Theological Seminary, with instructions to report on Thursday.

The Convention then adjourned till Monday.

The Convention to-day, by invitation, visit the astronomical observatory.

CINCINNATI, Oct. 7.

A resolution was passed, that a committee be appointed to revise the German Prayer-book.

A very animated debate arose on a resolution to inquire into the expediency of providing that not more than one member from the same diocese shall be appointed on the same standing committee of the house. Hon. Messrs. Pendleton of Ohio, Bullock of Ky., Chambers of Md., Wharton of Pa., Boardman of Conn., Churchill of Ky., Revs. Messrs. Patterson of Miss., and Van Ingen of W'n New-York, took part in it, and the resolution was finally laid on the table.

The report of the committee, relating to evidence on ecclesiastical trials, was taken up and ably debated and finally laid on the table.

Every Bishop is present, except Bishop Southgate.

The house of clerical and lay deputies is very full, there being nearly 200 members present.

CINCINNATI, Tuesday, Oct. 8.

The Committees on the Rules of Order, on the General Theological Seminary, on the Canons, and on the Prayer Book, made reports, which were for the present laid on the table. Judge Bullock, of Kentucky, presented a memorial from several clergymen and laymen from the diocese of Maryland, relating to the extent of the special powers as expressed in that diocese, and offered a resolution that the memorial be referred to a special committee. An animated debate arose on this resolution, in which many members took part. Pending the discussion, the Convention adjourned until to-morrow.

This is the latest date we have received.

We learn that a quorum of the Bishops met on Tuesday, the 1st instant, but that little was done except referring the matter to a future meeting of the House. The Memorial of the Standing Committee and the counter-memorials were made the order of the day for the next day at 10 A.M. We suppose the case is still under advisement.

The following notice has been placed in our hands with a request for publication. The objects of the Society are numerous and of great interest, and if properly carried out, promise highly valuable results to the cause of science and especially in certain departments of Biblical knowledge. It is believed there are many in the New World who will be interested in this subject, and will rejoice in aiding the enterprise, by donations of money and of suitable books. We therefore gladly lay the scheme before our readers.

Literary Society of Jerusalem.

June, 1850.

SIR:—It may not be uninteresting to you to learn that our small English colony in Jerusalem has instituted a Society for the investigation of all subjects of interest, Ancient or Modern, Scientific or Literary, belonging to the Holy Land, with his Lordship, the Anglican Bishop, for our Patron, and corresponding members in Jaffa, Safet, Beyrout, and Damascus. And we have commenced the formation of a Library and Museum to which liberal access will be afforded to persons of all nations and religions, under certain simple regulations.

The Library, it is proposed, shall be not only of a general character, but shall have an express Oriental Department, for Books and Manuscripts in Asiatic languages.

The Trustees are his Lordship the Bishop, R. Sandford, Esq., M.R.C.S., and myself, all being members of the Library Society, with which the idea of a Public Library originated.

But we are under the necessity of appealing to patrons of such associations, and friends of such pursuits as ours, in Europe, for pecuniary aid in the purchase of Books, especially old Books relating to this country, and a few Philosophical Instruments.

During the few months of our literary existence, we have had twenty-two weekly meetings for reading original papers and exhibiting curiosities, and have erected a handsome Sun dial for public benefit. We are now about to begin an experimental garden for Horticulture.

The interest felt for this country by Europeans is now far greater than has been known for many ages past, and it is chiefly shown by the increase of travellers resorting hither, many of them being persons eminent in rank and learning.

For their advantage as well as our own, it becomes desirable to have a Library of reference, and something of literary intercourse to offer them.

As for our Literary Society, as distinguished from the Library and Museum, we believe it to be capable of a far higher development than our humble talents or amount of learning has as yet been able to afford it. For this we require not only books but men, men of science, erudition and religious feeling.

And there is scope enough here for the exercise of great talents and industry, in the birthplace of Christianity, surrounded by Asiatic institutions and processes of the human mind; there is an interesting range of investigation to be found among unknown products of nature; we have strange combinations of the human family presented for study in this religious centre of the world, and ancient languages are spoken here every day and all day long.

The land given to Abraham, with all its chequered history subsequent to the donation, can never fail to demand attention, and our aim is to explore not only what might be matters of curious research in any country, but impartially to record whatever may corroborate the Sacred Scriptures of the Bible.

Contributions for the Library will be received in London, by Messrs. Wertheim & Macintosh, Booksellers, 24 Paternoster Row, who will forward to us boxes occasionally, by sea to Jaffa.

J. FINN,
H. B. M. Consul.
Member of the Royal Asiatic Society London.

Further information may be obtained through J. B. McCaul, Esq., St. Magnus Rectory, London Bridge, to whom also donations may be paid.

Donations will also be received in NEW YORK, at the office of GEORGE M. LEWIS, 61 FRONT ST., who will forward them to their proper destinations.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 12, 1850.

The General Theological Seminary.

We perceive from the telegraphic notices in the daily prints that the question of the Seminary is again agitated in the General Convention, and that propositions have been made to amend the Constitution. We have no definite information as to the nature of the changes, but past experience enables us to determine with tolerable certainty, that they are directed against the interests of the Diocese of New York. It is much to be regretted that the Diocese had no lay representatives at our last accounts, and thus some material facts and legal doctrines essential to be known and enforced for the arrival at a correct judgment by the Convention may be overlooked. We, therefore, deem it advisable to present a succinct history of the proceedings taken for the establishment of the Seminary by the Church at large, and by this Diocese in particular, that the compact entered into may be fully understood, the rights of this Diocese be preserved intact and the faith and honor of the Church maintained untarnished. The attempts made in 1844 and 1847 signally failed, but the Conventions were large in point of numbers, and the Dioceses well represented. It may be hoped by those who have this matter in charge, that the assembly of the Convention in a remote city, a thin attendance, and the absence of some of the most experienced and well informed representatsves, may afford an opportunity for carrying into execution their long meditated schemes. We have so much faith in the integrity, honor, and good faith of the Convention generally, as to believe that the present attempt will result in a signal rebuke to the machinators.

In the following account we quote from an article published by us in the Churchman of August 30, 1845, in which the subject was discussed at greater length.

"The question was first agitated in the General Convention of 1814, but was laid over to the next Convention in order to obtain the views of the several dioceses.

Formal measures were taken in the General Convention of 1817. On May 26, the following Resolutions were passed in the House of Bishops, and subsequently concurred in by the other House:—

Resolved, That it is expedient to establish, for the better education of the candidates for Holy Orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

Resolved, That this Seminary be located in the city of New York.

A Committee of three were appointed to solicit contributions; and another Committee, consisting of the Presiding Bishop, and the Bishops of New York and New Jersey, with three clergymen and three laymen appointed by the House of Clerical and Lay Deputies, were empowered to receive and manage the funds collected—to devise a plan for establishing and carrying into operation the institution, which plan was to be communicated to the several Bishops—and sufficient funds being obtained, and the majority of the Bishops having approved the plan, to carry it into immediate operation.

The Committee, at a meeting held in Philadelphia, October 9, 1818, passed Resolutions—instituting certain Professorships; appointed Rev. Samuel F. Jarvis, Professor of *Biblical Learning*; and Rev. Samuel H. Turner, Professor of *Historic Theology*; and provided for the collection of funds, &c.

The Seminary accordingly went into operation. At the next General Convention held in May, 1820 it was Resolved that the Seminary should be transferred to and located in the city of New Haven, in the diocese of Connecticut. A Board of Trustees was appointed, consisting of the Bishops and twelve clergymen and twelve laymen; and among other things it was provided, that *those subscribers who had not paid, were not bound to pay their subscriptions unless they thought proper, the Seminary being removed to a different city*. So careful was the Church to preserve her faith.

In pursuance of this resolution, the Seminary was moved to New Haven. The Trustees formed a plan in July for its proper organization; and on the 7th of September in the same year it was opened. Rev. Professor Turner was then the sole Professor. In July, 1821, Rev. Bird Wison was appointed Professor of Systematic Theology; funds having been specially contributed towards that object.

Let us now turn our attention to the action of the Diocese of New York.

Bishop Hobart, before his elevation to the Episcopate, had formed the design of a Theological School. In 1813, he first mentioned the subject officially, in his annual address. In 1814, he referred to the action of the General Convention, already stated. In 1817 he warmly commended the proposed school to the people of his charge, and again in 1818, as beneficial to the Church at large, *and especially to the Diocese*. The Seminary having been moved to New Haven, he in July, 1820, put forth a Pastoral Address on the right of the Diocese of New York to found a Theological School for itself; and in his Annual Address in October of the same year, before the Convention, he dwelt at great length on the same subject. The whole of this part of the address deserves to be carefully studied. He sets forth the *extent of the resources* and the *pre-eminence of the advantages* the Diocese enjoyed; the *donation of sixty-two lots of land* for the benefit of a Theological School; the duty of the Church in the Diocese to apply her resources in a way in which she would *have the reasonable control of them, and objected on this ground to the organization of the Seminary*: set forth in a masterly manner the advantages of the city of New York in a literary and ecclesiastical point of view; and urged with the utmost earnestness the immediate formation of a Diocesan School.

A Committee was forthwith appointed to prepare a plan, who reported, the next day, the Constitution of the Protestant Episcopal Theological Education Society for the State of New York; which was adopted by the Convention.

The Trustees met on Oct. 27th, adopted By-Laws, and appointed a Board of Managers. The Board of Managers appointed in virtue thereof proceeded to systematize a plan, and in May following appointed Professors—Bishop Hobart, of Systematic Divinity and Pastoral Theology, Mr. C. C. Moore, of Biblical Learning, Mr. G. C. Verplanck, of the Evidences of Revealed Religion, and Rev. B. T. Onderdonk, of the Nature, Polity, and Ministry of the Church. A branch school at Geneva was also established, Rev. D. McDonald, J. Reed, and Orin Clark being the Professors.

Thus there were two distinct Seminaries in operation; one General, at New Haven: the other local, under the authority of the Diocese of New York.

Mr. Jacob Sherred, of New York city, by will, dated Jan. 28th, 1820, bequeathed certain parts of his estate to his Executors in trust to invest the same, &c., "until there shall be established, *within the State of New York*, under the direction or by the authority of the General Convention of the P. E. Church in the U. S. of America, or of the Convention of the P. E. Church in the State of New York, a college, academy, school, or seminary for the education of young men designed for Holy Orders in the P. E. Church in the United States of America; and upon such college, &c., being so established, then upon the further trust that they do and shall pay and transfer, &c., to the Trustees," &c.

Mr. Sherred died the 28th of March, 1821.

At the time of his death there was not a Seminary *within the State of New York*, under the direction or authority of the General Convention, but there was one under that of the Convention of New York, and therefore the latter claimed the legacy. But though it was confessed that the General Seminary, while it continued at New Haven, could not take the bequest, it was contended that if it removed to New York, and was *established* there, then it would be entitled to take in preference to the New York Seminary, and that the right of the latter would be divested thereby.

A special General Convention was summoned to take into consideration this will of Mr. Sherred, to meet on the 30th October, 1821.

The New York Convention met Oct 16th, 1821, and Bishop Hobart devoted a large portion of his address to this subject. After giving an account of the state of the school, its prosperity, the advantages of the location, and the duty of the Diocese to support it, he introduces the mention of the bequest of Mr. Sherred, as putting the success of the school beyond all hazard; states that while the legal opinions in favor of the New York claim had been very strong, it was understood that no legal gentlemen consulted in behalf of the General Seminary, had given a decided opinion in its favor—shows the improbability of the General Convention establishing a distinct Seminary in the Diocese, and proceeds to consider the question of a union of the two schools. He states the objections of the possibility of its future removal, and that it might be under the control of a very small minority of the Church at large, and even of those who had not contributed, or in a very small proportion, to its funds; and considers the union as advisable "on principles which will secure all the essential arrangements with regard to our theological schools, and the just influence of those parts of the Church who contribute to the general institution in its concerns."—(page 20-25.)

A Committee having been appointed on this part of the Bishop's address reported the next day, which report was accepted, and the following resolution passed, among others:—

Resolved, That this Convention will concur in any proper plan for consolidating the said seminary with any seminary for the like purpose, which the General Convention may, in its wisdom, see fit to establish, and *permanently fix*, within this Diocese, all the essential provisions and regulations of the Seminary now established, under the authority of the Convention of this State, being preserved, and a just influence in the management and control of the general institution being secured to each diocese within which contributions may be obtained, or donations made towards its funds. Provided, that the terms of such consolidation be approved by the Bishop of this Diocese, and the Clerical and Lay Deputies from the Convention of the Church in this State, to the approaching special General Convention of the Protestant Episcopal Church in the United States; and that those terms be submitted to and also approved by the Trustees of the Protestant Episcopal Theological Education Society in the Strte of New York, or the Board of Managers acting under their authority.—(p. 69.)

We refer our readers for further information to the Journal of 1821, where they will find the address, legal opinions, and other documents at full length.

The various documents were referred to a Committee of both Houses, Bishops Hobart and Kemp, and Messrs. Cameron and Harison, Col. A. Jones, Rev. Messrs. Burhans, Butler, Wharton, and Gadsden, who reported the present Constitution of the General Theological Seminary which was adopted "with singular unanimity."

This Constitution, *among other provisions*, declares that the Institution *shall be permanently established in the State of New York*;—each Diocese is entitled to one Trustee; one addittional Trustee for every eight clergymen in the same; one additional Trustee for every $2,000 contributed until the same amounts to $10,000; and one additional Trustee for every $10,000 of contributions and donations as aforesaid, exceeding that sum.

These provisions were inserted in accordance with the resolution of the New York Diocese; they were part of the fundamental compact on which the present Seminary was organized and established; by them especially "were the essential regulations of the Diocesan Seminary preserved, and a just influence secured to the Diocese." Witness the following preamble and resolutions passed in 1822, by the New York Convention:—

The Bishop having informed the Convention that the consolidation of the Theological Seminaries had taken place *in conformity with the conditions* contained in the resolution on that subject passed at the last Convention.

Thereupon, *Resolved*, That agreeably to the pledge already given, this Convention do concur in the same, and cordially recommend the Theological Seminary, as now constituted by the General Convention, to the patronage of the Episcopalians of this Diocese.

The Board of Trustees of the General Theological Seminary, thus constituted, met Dec. 19, 1821, and among other things, resolved that the Standing Committee be authorized to apply to the Legislature for an Act of Incorporation, which was passed April 5, 1822.

By this consolidation New York yielded up her claim to the Sherred legacy, $60,000 at least, and her valuable real property, the gift of Mr. Moore, now worth twice that sum, besides other donations, in consideration of the permanent establishment of the Institution in this Diocese, and of having a *due influence* in the Board of Trustees. For the General Seminary there had been *subscribed* about $37,000, of which only a small part had come to the hands of the Treasurer. Some had been invested abroad, and some was in the hands of agents, and a part was never received: *e. g.* the contribution of North Carolina was estimated at $10,000; the amount actually paid up to 1844, was only $4,266.

The whole amount contributed to Oct. 1847 is reported at $237,435 41, of which the Diocese of New York has contributed $179,160 23."

It thus appears that the Constitution of the Seminary, as adopted, was the result of a compromise. New York has acquired certain vested rights—the right of representation according to the number of clergy canonically resident, and the amount of property she contributes—the provisions that the Seminary shall always be located within her limits—and that the meetings of the Trustees shall always be held where the Seminary is located. A valuable consideration has been given for these, and we believe that the abolition of them or any of them without the full and free consent of the *Trustees* from *this Diocese*, and of the *Diocese itself*, in some formal and authoritative manner, would be illegal, and that the infraction of the contract may be prevented by legal proceedings. Whatever changes may be adopted by the General Convention, will have to be passed upon by the Board of Trustees, before they can obtain the show of authority. We prefer, therefore, to wait the action of the first mentioned body, feeling confident, as we have said, in its honor and good faith. Should these unhappily be disappointed these will be ample time and space for the full discussion of the principles involved.

SPONSORS IN BAPTISM.—A communication on this subject, will be found on our first page, and we are happy to allow the clergyman in question an opportunity to be heard. We fully agree with him that the duties of Sponsors are very serious, and that great caution ought to be used in their selection and that they ought to have a due sense of the responsibilities they incur. A discussion of the subject may tend to awaken parents and sponsors to a deeper consideration of these points.

While we do not admit that we gave an "unqualified endorsement" of the communication of "Apollos" in all respects, we certainly approved of it in the points suggested by our Rev. Brother. With regard to the rubric relating to godfathers and godmothers, the words "*when they may be had*" are added in ours; when they cannot be had, therefore, they may be dispensed with, and the parents, or even one parent, act as sponsors. We do not think that another sponsor would be required in that case. The English rubric is very express and peremptory in its terms, as to the number: and the 29th Canon prescribes that they shall have received the Holy Communion.

We, however, have no such regulations, and if a clergyman should refuse Baptism to an infant because they were not complied with, while the rubric in our Prayer Book was complied with according to its strict wording, he would certainly in our opinion be amenable to ecclesiastical censure—at least advice or admonition.

With regard to the rule promulged, we understood it to mean that one of the sponsors must be a *communicant* of the Church, or in some one of the numerous sects about us. If we are mistaken, we are open to correction. This is "unwarranted," because he has no right to require that the sponsor be a communicant of the Church, there being no canon or rubric to authorize it. The expediency of *recommending* it to parents as a guide in their selection of suitable persons is quite another thing. The loose sense in which the word 'Churches' is used in the Preface to the Prayer Book, (equivalent to *societies* or *corporate bodies*) is no guide to us in a matter of this kind, where the Catholic faith is concerned. Unitarians are "a denomination of Christians" in the popular acceptation of the term, and certainly have a right to organize a "Church" according to the laws of the land; yet we suppose that a *member* of such a Church would be an unfit person for a sponsor. The Roman Catholics are undoubtedly a "Church," though here exercising a schismatical and usurped jurisdiction—would he take a member of that Communion as a sponsor? If not, what becomes of the rule? It is "objectionable" for its vagueness at any rate, and needs further explication. Perhaps, however, he would take a Presbyterian, a Methodist, or a Congregationalist. Does he think that persons in a state of *schism*, and excommunicated *ipso facto* by the English Church on that account, would make fit sponsors, and be likely to train up children in the ways of the Church? Surely he is not ignorant that *schism* is a very grievous, if not a deadly sin.

Bishop Burnet is not in our opinion, much of an authority where he gives his own views; and his *dictum* as to the necessity of *sponsion* for a valid baptism is confuted by the language of the Church in relation to the private baptism of infants.

ST. THOMAS'S CHURCH, BROOKLYN.

Whereas, our valued and devoted Rector, the Rev. R. H. Bourne, has deemed it his duty to resign the charge of this Parish, Therefore,

Resolved, That while we appreciate the motive which has induced this step, we shall always cherish a grateful remembrance of the many exalted virtues of his character, which has shone conspicuously as that of a devoted, disinterested, self-denying Christian minister. His labors in this Parish, have been arduous, yet cheerfully performed; his zeal for our prosperity constant and untiring. He has indeed been a faithful shepherd. In parting with him, we do so with sorrow. He carries with him the best wishes of the Vestry and Congregation.

Resolved, That a copy of the foregoing, signed by the Chairman and Clerk be presented to the Rev.

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[*] I, at first, thought Sir R. Grant and Ld. Glenelg might and were intended to denote the same person, but upon examination, I find Lord Glenelg's name to be Charles—(Sir Charles instead of Sir R.), I had previously heard hymn 160 ascribed to Ld. Glenelg, and would inquire whether Sir Chas. Grant was not intended instead of Sir R.—also whether it is to the Lord or his Lady that we are indebted for these beautiful hymns, which have been ascribed to each of them by your former Correspondents?

Mr. Bourne, and also to the *Churchman* and the *Protestant Churchman*, for publication.

JOHN LOWE, Chairman and Senior Warden.
A. B. FLOWER, Clerk.
Brooklyn, Sept. 23, 1850.

Foreign Intelligence

The *Cambria* has arrived in Boston since our last.

The President of the French has returned to Paris, and is said to require another 3,000,000 francs. As there is no likelihood of his speedily obtaining it, it is probable he will make no more progresses at present. An *Orleanist* plot is reported to have been discovered, but no prominent persons appear to be implicated.

With regard to the revision of the Constitution, out of 85 Provincial Councils, 49 have passed resolutions in favor of a revision, and prolonging the powers of the President: of the remaining 36, only 12 have passed resolves of an adverse character.

Some more skirmishing had taken place in Schleswig, but of no great importance. The Danes seem to wait for the settlement of the question by negotiation with the great powers.

The Prince of Hesse Cassel, with his Premier, a man of no reputable character, has fled from that State in consequence of the public feeling. He dissolved the Chamber and undertook to levy taxes without authority. This was pronounced illegal by the courts of justice, and the favorite was threatened with impeachment. This brought on a crises. Military aid has been expected by the Prince, from Austria and Bavaria, which Prussia is said to be determined to oppose. We suppose nothing will come of it.

M. Pinelli the Sardinian envoy has quitted Rome. Previous to leaving, he had an informal audience of the Pope, without being recognized in his official capacity. He maintained the right of Sardinia to change its own laws and enforce their authority over its subjects. The Pope held that the rights of the clergy were secured by treaty, and contended that the Sardinian Government should have applied to the Court of Rome in the first instance, to modify the *concordat* so far as it related to ecclesiastical immunities. He informed M. Pinelli, that when his Government had released the Archbishop of Turin and restored the *status in quo* existing previously to the promulgation of the Siccardi law, the Papal Government *might, if it thought proper*, open negotiations on the subject of modifications in the *Concordat*.

The Irish Roman Catholic Synod at Thurles, has adjourned. The Irish Government College scheme has been condemned *in toto* by the casting vote of the new Primate, Dr. Cullen. Thirteen of the R. C. Prelates are said to have protested against the decision, and the same number to be in favor of it. The protesters, it is stated, intend to send one of their number to lay the matter before the Pope. The decision is regretted by some of the most respectable Roman Catholic journals as foreboding continued discussion and strife in that unhapy island.

The opponents of the Government Colleges, have prepared a scheme for the foundation of a Roman Catholic University on a grand scale; one of the Bishops (Dr. Cantwell of Meath, we believe,) has contributed £11,000.

The piratical attempts on Cuba, from our Southern ports have attracted much attention in Europe. A late rumor is, that Spain is negotiating with England, France, and Holland, to have the island protected by the joint action of those powers, and on her part engages to pay the debt due to her English, French, and Dutch creditors.

We gave a very amusing description a few weeks since, of Mr. Gorham's induction from the *Western Luminary*. We have since a statement by that too celebrated personage, in which he denies the breaking of the key in the lock, and the consequent invocation of the blacksmith. He says some delay was occasioned by the absence from home of the gentleman who had the keys in his possession; and that his friends, tired of waiting, did propose, some the intervention of the son of Vulcan, and others an entrance by the window; but that he had recourse to neither of these methods but possessed his soul in patience, and got in at length by the *unlocked* door. We think it is but fair to give this denial, though it spoils a very appropriate *denouement*.

New Publications.

BLACKWOOD'S MAGAZINE for September has been republished by Messrs. L. Scott & Co. Its contents are: 1, *My Novel, or Varieties in English Life*, p. 1. 2, A Review of the *Night Side of Nature*, severe but well directed in its censure, and sensibly written. 3, *The Proposed Exhibition of* 1851, which points out many glaring defects, and even gross injustice in the plan. 4, *The Green Hand*, p. 12. The interest is well kept up. 5, *Sketches of a Campaign in Schleswig Holstein*. 6, A Caustic Review of *Foreign Affairs*, as managed by Lord Palmerston. 7, A Review of *Bulau's Mysteries of History*, with much interesting information. 8, A Sketch of the Political Career of *Sir Robert Peel*, which, as delineated by the writer, shows much inconsistency.

THE FARMERS GUIDE, No. 9, by H. Stephens, (American Editor, Prof. Norton.) has just appeared from the same publishers.

This number commences SPRING; gives a summary of *Field Operations*, and treats of the *Calving and Milking of Cows, and Sowing Spring Wheat*, with a description of the various instruments employed, and different sorts of grain.

THE EVERGREEN, for October, has appeared. It is illustrated with an engraving of *Christ in the Temple amid the Doctors*. A series has been commenced of "Letters from *Adina* at Jerusalem to her father at Alexandria," intended to give an account of the Ministry and Life of Christ, as by an eye witness. It promises well. We are glad to see a republication of an article on the postures to be observed in Baptism, which is seasonable at the present time. There are several other articles which may be read with both profit and pleasure.

GRAHAM'S MAGAZINE is beautifully illustrated with two engravings—*The Slave of the Pacha*, and *The Walk to Church*—also a Plate of Fashions, with the usual agreeable variety of Light Reading.

The *Christian Parlour Magazine* is also illustrated by a mezzotint of *Jubal, the Father of Instrumental Music*, an engraving of *Thos. Cole*, N. A., from a portrait by Durand, and a pretty tree sketch, by the same lamented artist; also an excellent biographical sketch by D. Huntington, N. A., with several other agreeable pieces.

We have received Littell's Living Age, Nos, 332, 333, and 334; the *Sailors' Magazine*, and *Spirit of Missions* for October.

Questions on Genesis, P. II. have been published by the S. S, Union.

STEPS TO THE ALTAR, 7th Edition, has been published by Messrs Stanford & Swords—the best commentary on the acceptableness of this valuable devotional little work.

We have received from Rev. H. Hooker, through Messrs. Stanford & Swords, "PRACTICAL RELIGION EXEMPLIFIED in the Life of the late Robert Anderson," edited by his widow, which promises much interest.

We have also received from Messrs. Baker & Scribner, "*Christianity Revived in the East*," by Rev. O. E. Dwight, but have not as yet had time to look into it.

The 24th and 25th numbers of SHAKSPEARE'S DRAMAS, by Messrs. Phillips, Sampson & Co., have been published. The former contains the THIRD part of King *Henry VI*, with a fine portrait of Lady Jane Grey, afterwards Queen of Edward VI. The latter contains the play of Richard III., with an expressive engraving of *Lady Anne*.

HARPER'S MONTHLY MAGAZINE for October has been published, teeming as usual with a great variety of selections from the best periodicals. Among them are Sketches of Wordsworth, Sydney Smith and Carlyle; *How to make Home Unhealthy*, by Harriet Martineau, with some excellent hints, not unmixed with the peculiar notions of the writer: *Maurice Tierney*, continued; *Terrestrial Magnetism*, with the usual well executed summary of events, and Literary Notices. There are several illustrations, a very pretty one of *Rydal Mount*, the residence of Wordsworth. 45,000 copies of this magazine have been issued for the present month.

A REPLY to the pamphlet entitled "*A Few Words of Self Defence*," has been put forth by Jer. C. Garthwaite, Esq., who was alluded to in it in a very marked manner. Mr. Garthwaite goes at some length into the facts and financial statements connected with Burlington College, defends his part in the matter with great plainness and precision, and shows some serious mis-statements in the pamphlet, to which he replies.

THE CHURCH REVIEW for October has been published. The contents are 1, Schools in American Literature; 2. Wilberforce on the Incarnation, a very able and sound review, clearly bringing out the fundamental points of the Archdeacon's theology, and enforcing their consistency with the teachings of the Church Catholic. It is deserving of profound study, and makes a very good introduction to the reading of that valuable work.

3. *Wills' Ecclesiastical Architecture*; a keen and spirited dissertation on the subject of church architecture, with some caustic satire on the sale of pews, shams in architecture, &c.

4. Bishop Hopkins' *History of the Confessional*.

5. *Irving's Mahomet and his Successors*.

6. *Rome Self-convicted of Error*.

7. *American Ecclesiastical History*, with some letters of Whitfield, and some interesting and curious papers relating to the Church in Virginia under Gov. Nicholson.

Book Notices; Summary of Home and *Foreign* Intelligence.

Messrs. Stanford & Swords are the publishers for this city.

The *Ecclesiologist* for *September* has just appeared, having been somewhat delayed. It has papers on Bishop Hopkins's work on *Church Architecture*; Church Music, No. 2; *Open Seats* v. *Pues*; *The Ecclesiology of Athens*; Proceedings of the New York and Cambridge Societies; New Churches, and Glossary—(Stanford & Swords, Publishers.)

A column of other notices is unavoidably deferred.

New York House of Industry.

The Managers of the New York House of Industry deem it advisable, before seeking further aid from their fellow citizens, to lay before the public a plain statement of the present state of their Institution, and of the manner in which they have disposed of the funds confided to their charge. For that purpose, a committee was appointed, who present the following report:

The New York House of Industry was opened on the 29th of April, 1850, at No. 100 West Sixteenth street. The managers selected that house, as being central, both for applicants and managers; and the rent was not thought high at two hundred dollars per annum.

It was presumed, if the Institution was successful in its operations, the Corporation would furnish them a house, or give them funds to purchase and extend the one they had rented. Under this expectation, it was decided, not to lay out more money on the building than was absolutely necessary to make it tenantable.

The Committee consider this as a great mistake. The want of room has greatly palsied their efforts, and entirely prevented them from furnishing to the applicants any other species of work than *sewing*; for which many of them are entirely unfit.

Had they used the funds so generously poured in on them at first, in constructing a suitable house, where washing, ironing, and other kinds of work, could have been executed, they would now, not only be able to give work to a larger number of applicants, but to receive from it a profit, which would go towards enabling the establishment to maintain itself.

The applicants were divided into two classes; an *Out-door* and *In-door* Department; each placed under the entire superintendence of the Managers.

The *Out-door* Department was open two days in the week; and consisted of those applicants who could bring a certificate from some responsible person, that they in some degree understood sewing; and were sufficiently honest to be trusted to take home work.

It has been urged against the society that they gave work to improper persons. It is true that certificates were often brought by persons who could not sew: and consequently the work entrusted to them was spoiled. But of the morals of the applicants, as rendering them suitable objects of charity, the Society were determined to take no cognizance. It was enough, that they were poor, and willing to work. If their habits of life had been such as to shut them out from respectable private houses, it was deemed the more necessary that they should be made recipients of a public charity, and not kept vicious, from inability to find employment.

The *In-door* department consisted of those who admitted that they knew very little about sewing, and could produce no certificate. These were invited to come to the House two days in the week, when one, or more managers would be in attendance, to teach them sewing. Saturday was devoted to teaching the children, under the supervision of two of the Managers.

It is apparent, that the *Out-door* far out-numbered the In-door applicants.

The names of 33 women were placed on the books of the *Out-door* department, the first day. During the month of May, they increased to 355; during the month of June to 700; and in July 800 persons received work from the Society.

The managers became alarmed. Very little was added to the funds; and it was evident, that even at the low prices paid for work, the Society would be bankrupt by the 1st of September. We had paid to applicants and cutters $2005,33 for the *Out-door* department alone. Of the *In-door* department and school, we shall have occasion to speak presently.

Our funds were drawn from two sources—Cash donations and subscriptions paid in for immediate use, and cash and promissory notes, which were not to be touched, until the sum of $20,000 had been subscribed.

Of that paid in for immediate use, the Managers, and their immediate friends, contributed in subscriptions and donations - - - $2,748 00

By the public - - -	4,859 29
Cash, not to be used until the sum of $20,000 was subscribed - -	$750 00
Promissory notes - - -	6,450 00

Of these last, it is not necessary for us to speak, as not half the sum prescribed has been contributed.

At the meeting of the Board, on the 2d Thursday in July, the Treasurer presented the following statement.

Received from 15th April to 8th July	$7987 42
Belonging to permanent fund -	700 00
For use.	7287 42—
Expended.	
Paying to applicants for work -	$1757 52
Purchasing materials - -	2565 40
Repairing House and furniture -	243 63
Advertising - - -	22 51
Salary for matron - -	25 00
	$4614 06

It was now thought advisable by the manager to close for the month of August the *Out-door* department, and to turn their attention to extending and perfecting the *In-door*, as far as their funds permitted.

The *In-door* department was first opened on the 7th of May, with four applicants, and the sum total expended for their work was 72 cents. The number steadily increased, however, before closing the *Out door* department. But as soon as it was understood that no more work would be given out, the number swelled immediately to over 100, and when it was decided to open the House four days in the week, about 190 applicants presented themselves, and the number is daily increasing.

The success of this Department has been mainly owing to the employment of an excellent salaried teacher, and the unsparing zeal of a *few* of the Managers. The Committee feel themselves at liberty to "render honor where honor is due," as they were among the number of those who absented themselves from the city, and on a few of the ladies devolved the task of instructing these poor women, from 9 in the morning 'till 7 in the evening, without being able to take out an hour for rest or refreshment.

Is it necessary to *dwell* on the labor of spending 10 hours of a July or August day in teaching 100 women how to hem towels, make button-holes, sew shirts, etc., etc.?

In the arrangements of this Department, there is perhaps nothing to regret. Women, who could scarcely hold a needle, have become tolerable sempstresses. Some of them have left the Institution boasting that they could now make their childrens' clothes, and numbers of them have been received into factories, where they receive fair wages and steady employment—"For the laborer was found worthy of *her* hire." And the Managers have received, from the overseers the gratifying assurance that they were among his best hands.

Many touching stories might be told of the anxiety of these poor women, to be permitted to remain at the House, and finish their daily task, and thus carry home with them the two shillings they were entitled to, on its completion; and of the patience and self-denial of the Managers, in waiting for them, until the shades of evening, and exhausted nature, reminded them that they had tasted no food since morning.

But our object is not to praise our Managers, however deserving they may be. That which they nobly did, *voluntarily*, is now obligatory (with slight modifications) on the whole Board. The Board of Managers is likewise resolved into a visiting committee. This important duty is no longer to be delegated or omitted.

The childrens' school is, perhaps, the most important as well as the most interesting part of the Institution. It was placed at first, under the sole charge of two of the Managers, and opened only on Saturday. But as this was found insufficient for the instruction of the children, they were assembled three times a week and taught by the person employed to superintend the women, with the assistance of the Managers.

The labor, however, was greater than one teacher could perform; and the Board has now engaged a separate teacher for the children, who will instruct them on Wednesdays and Saturdays, at such hours as will not interfere with the public school, where most of them attend.

It cannot be necessary for us to *dwell* on the importance of giving thorough instruction to these children, and thereby training up girls, who may be useful in nurseries, and other domestic relations, where the use of the needle is most important. A *good* sempstress can readily earn from 5 to 7 dollars a month, in a gentleman's family, besides her board. A *poor* one must make shirts for the shops, at 4, 6, or 12 1-2 cents a-piece, and board herself.

Since the last report of the Treasurer was handed in, in July, we have expended over $2000—and are paying out weekly about $250.

We now ask our fellow citizens, shall we be sustained, or must we give up? To re-open the *Out-door* department, (if desirable) is no longer possible. To keep on as we are, we need a house, and $20,000 *invested*. We have in cash and promissory notes $7,2000.

Could this sum be raised, the interest would pay our contingent expenses, and our subscriptions and donations, with the money received from the sales of our made garments, would purchase us materials. We have sold garments, to the amount of nearly $1000. We have on hand a large quantity, which we offer to the public, at the cost of the material. Clothes, for children of both sexes, towels, and various female garments, may be had at No. 100 West 16th street. We invite, and would urge our fellow citizens to visit the Institution. If you cannot give us money, buy from us, such articles as we have to dispose of, and which almost every family stands in need of.

We are about revising and publishing our Constitution, and with the experience of the last five months, we hope to improve the Institution. We freely admit that we have committed many mistakes. But we are wedded to no particular theory, and will gratefully receive any advice from those who will interest themselves about us. We bring zeal, time, and willing hearts, to our stewardship. But we can proceed no further without your aid.

The questions to be decided are, 1st, Is a House of Industry desirable in New York? 2d. Have you confidence in the Managers, who are trying to found one?

If these questions are answered in the affirmative, the committee fully believe, they will be sustained. If in the negative, it matters not how soon the enterprize is abandoned.

Diocesan Intelligence.

DIOCESE OF NEW YORK.—*Acts of the Ecclesiastical Authority.*—The Standing Committee have approved of the Incorporation of All Saint's Church, Milton, Ulster county; St. Thomas's Church, Ravenswood, Queens county; St. Mark's, Islip, Suffolk county, and Church of the Holy Innocents, Fallsville, Orange county.

The following persons have been admitted candidates for holy orders, viz: John Robert Livingston, A. B., James DeC. Locke, A. B., and William H. Carter, A. B.

The Rev. Henry Edwards has taken a letter of Dismission to the Diocese of Connecticut.

The Rev. Henry M. Denison has been received into the Diocese, upon a Letter Dimissory from the Bishop of Virginia, the Rev. William H. Hill, upon a Letter Dimissory, from the Bishop of Western New York, and the Rev. Benjamin F. Taylor, Deacon, upon a Letter Dimissory from the Bishop of South Carolina.

The Canonical Certificates of the election of the following clergymen to the offices respectively named, have been received and ordered on record:

The Rev. Pierre P. Irving, to the Rectorship of Christ Church, New Brighton; the Rev. William Watson, to that of Christ Church, Hudson; the Rev. E. R. T. Cook, to that of St. Thomas's Church, Ravenswood; the Rev. William H. Hill, to that of Zion Church, Morris; the Rev. J. Leander Townsend, to that of Grace Church, Cherry Valley; the Rev. James W. Coe, to that of St. Mark's Church, Islip; the Rev. Richard M. Abercrombie, to that of the Church of the Intercession, New York; the Rev. Tapping R. Chipman, to that of St. George's Church, Astoria; the Rev. Henry M. Denison as Assistant Minister of Christ Church, Brooklyn; and the Rev. Daniel S. Wright, as Assistant Minister of Grace Church, White Plains.

ST. TIMOTHY'S HALL, CATONSVILLE, Md.—The Public Examination at the close of the Fifth Annual Session of this well known Institution was held Aug. 12, 13, 14 and 15. The classes in the Classics were examined from the elements up to Tacitus, Livy, Cicero, Horace, &c., in Latin, and to Herodotus, Thucydides and Horace in Greek. In Mathematics the examination embraced Arithmetic, Algebra, Geometry, Trigonometry, Nautical Astronomy, and Surveying. In Natural Science, History, Modern Languages and all the minor branches of education, classes also were examined, and all showed a proficiency alike creditable to themselves, and gratifying to the friends of the Institution.

The concluding exercises were conducted in the Church on Thursday, immediately after the Essays and Compositions by the members of the Senior and Junior Departments, had been read in the Senior study Hall. The exercises consisted of an Address by the Rector, reading list of testimonial merit, Prayer, singing a hymn and the benediction.

Thus ended the fifth year of an Institution which, by the unassisted efforts of its Rector and Professors, has in a short period secured a patronage equal to many older and richly endowed Colleges; proving that individual effort and responsibility are to be preferred, when competent persons can be found willing to assume the task. It is believed that few schools can be found in which the several departments of Moral, Intellectual and Physical Education are more energetically conducted; and it is only by judiciously blending the three, that the sound scholar and the useful man can be formed.—With salubrity of position and systematic exercise the Students of St. Timothy's Hall present an appearance of health and vigor unsurpassed by the students of no Northern Institution.

During the past session, we learn from the Catalogue that 136 Stutents have attended the classes, from several States as follows: Michigan, 3; Rhode Island, 1; New York, 2; Pennsylvania, 6; Maryland, 80; District of Columbia, 5; Virginia, 8; North Carolina, 16; South Carolina, 1; Georgia, 4; Alabama, 3; Louisiana, 6; Arkansas, 1.—*Ch. Advertiser.*

ELIZABETH CITY, NORTH CAROLINA.—*Right Rev. L. S. Ives, D.D.*—The learned and eloquent Bishop of this Diocese, after a sojourn of some weeks at Nag's Head, where we are pleased to learn his health has been much improved, arrived in the packet of Saturday last, and preached Sunday morning in Christ's Church. Much has been said and written about the tendency of the Bishop's doctrines to Romanism, and much excitement, on this subject, has prevailed in his own Diocese and among the members of his own flock; but he, who attended the Bishop's ministrations last Sabbath to listen to the doctrines of Rome, promulgated from a Protestant pulpit, was assuredly disappointed in his expectations.

The sermon, delivered on this occasion, was a plain, practical and able exposition of the Christian's race, containing no sentiment or expression, calculated to raise the ire, or put the pen of the most bitter opponent of the learned Divine in motion.

Such has been, we learn, the character of all the discourses which the Bishop has delivered during his stay at Nag's Head.

One thing we think, is certain, whatever error of doctrine has been attributed to the Bishop, if entertained by him, has proceeded from an excess of zeal and devotion to the Church over which he presides. It has been an error of the head and not of the heart, for his piety has been unquestioned, and we sincerely believe it unquestionable.—*Old North State.*

SOUTH CAROLINA—*New Sunday School House for St. Philip's Church, Charleston.*—It was opened on the 4th Sunday after Trinity, (11th August) with appropriate prayers and addresses by the Rector and Assistant Minister. The building is in length about 55 feet, in width 25, and in height 30 and can accommodate about 110 persons. The basement, (should the school increase) might be fitted up for another apartment. The former school house was in an inconvenient location. The present is nearer to the Church, more conspicuous and therefore more monitory to parents, sponsors, teachers, and pupils, and in particular more agreeable to the sight. It reflects much credit on the architectural skill and taste of the architect, (Mr. Jones). Over the large front door is the inscription, "Feed my Lambs."—May the blessing of Him without whom, nothing is strong, nothing is holy, rest on this enterprise. The whole cost was about $3,000. The Parish school fo boys, and that for small children, of St. Philip's Churchare *at present* kept in other buildings.

Charleston Gospel Messenger.

OHIO.—*Abstract of Minutes of Convention and of the Bishop's Address.*

CHRIST CHURCH, DAYTON, Wednesday Sep. 25, '50.

The Convention opened at 10 o'clock, A. M., with morning prayer, which was read by the Rev. E. Burr, the Rev. G. D, Gillespie reading the Lessons. The Rev. E. Winthrop preached from 2d Tim. i. 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The House was then called to order by the Bishop. The Rev. W. C. French was re-elected Secretary, and not having arrived the Rev. J. Rice Taylor was on motion appointed Secretary *pro. tem.* The Chair appointed the Committee on Credentials, and the Convention then adjourned to half past 2 o'clock P. M.

Convention assembled pursuant to adjournment, and after the usual services, the List of Clergy was called and twenty-three answered to their names.—Rev. E. D. Gillespie reported on behalf of the Committee on Credentials, and a new Parish, St. Peter's, Gallipolis, was received into union with the Diocese. After the appointment of the usual Standing Committees, the Bishop made his Annual Address.

The Bishop opened his Address with grateful acknowledgments to Almighty God for the blessings and the privileges of the year past. He noticed the loss of one clergyman by death, that of the Rev. George Johnson, by the accidental discharge of a rifle, giving a brief account of the circumstances attending it, and rendering an affectionate tribute, to his memory. He noticed the degradation from the ministry, of the Rev. Alfred M. Loutrell, and stated that nine ministers had been transferred to other Dioceses, five received from abroad, three candidates admitted to Deacon's Orders, one Deacon ordained to the Priesthood,—one new Church consecrated, viz: Zion Church, Dresden, while two others were expected soon to be ready for consecration—three candidates for Holy Orders, (several others contemplating soon to become such.) Confirmations in forty parishes, 253; seven other parishes visited, where no confirmations were held. During the intervals of his visitations the Bishop stated he had preached twice on almost every Sunday in Churches near his place of residence. Two new parishes have been organized, under the names of St. Peter's Gallipolis, and Advent Church, Canton.

Among others, the Bishop stated he had visited St Peter's Church, Ashtabula, though the Vestry of this parish had not fully met the requirements some time since made upon it by the Convention, referring this matter to the Convention.

He referred to the Diocesan Seminary, showing that the indebtedness had increased by just about the amount of the taxes, and only a small portion of the land sold under the act of the last Convention. He noticed with thankfulness the increase of endowment of the Seminary to the amount of $1,500, $1,000 of which came by the hands of the Rev. Henry Anthon, D. D., of New York, and $500 from the bequest of a pious widow, a domestic for many years in the Bishop's family.

He commended the claims of the Society for the Relief of Widows and Children of Deceased Clergymen, and dwelt at some length on the subject of Diocesan Missions, urging more energetic and efficient action ou the part of all the parishes in behalf of this object. He called the attention of the clergy to the importance of diligent pursuit for candidates for confirmation and their careful and thorough preparation for that ordinance, and concluded [with some remarks on perversions to Rome.]

So much of the Bishop's Address as relates to Diocesan Missions and to St. Peter's Church, Ashtabula, was referred to Committee on Canons.

A proposed amendment of the Constitution laid over from the last Convention, prescribing that any parish might be suspended from the right of representation in Convention, or totally cut off from the Diocese by a vote of two-thirds of each Order, whenever the interest of the Church required such action, was unanimously passed, as also an amendment to the Canons to the effect that when a parish became essentially defunct, at the request of the Bishop it might be dissolved by a vote of two-thirds, agreeably to the above provision of the constitution.

An additional section to Canon XVth. on Discipline, proposed by Rev. Mr. Britton, was referred to the committee, and laid over for next year. Friday, 3 o'clock, P. M., was made the order of the day for electing Delegates to the General Convention.

Adjourned to meet at 9 o'clock Thursday morning.

SECOND DAY.

Thursday, Sept. 26.

The minutes of yesterday were read and approved. The Secretary elect having arrived, requested the Rev. J. Rice Taylor to act as assistant. Parochial Reports called for and laid on the Bishop's table. The next Convention was appointed to be held in St. Paul's Church, Cleveland. Resolved, that hereafter the Clerical Reports include the names of the Wardens of parishes for the time being. A somewhat animated discussion arose on a new Canon making it obligatory upon the clergy to take up collections monthly for church objects. It was contended by Dr. Brooke and others, that this would infringe upon the liberties of ministers and people; he therefore hoped that such a Canon would not be passed. By the mover and others it was maintained that the canon proposed was necessary in order to raise money for Church extension; that the same measure had operated well elsewhere, and that it no more affected the freedom of the clergy and the people than the canon for the support of the episcopate, &c.

We have not room this week to give a full abstract of all the further proceeding, but merely add that the subject of Diocesan Missions attracted much attention, and there seemed a determination to bring the whole Diocese up to the work. The Diocesan Missionary and Education Committee was elected from residents in Cincinnati. The election of Delegates to the General Convention was quite animated, and resulted in the election of the Rev. Drs. Brooke, Bronson, Muenscher, and the Rev. Mr. Britton, and Hon. N. G. Pendleton, of Cincinnati, Hon. M. G. Mitchell, of Piqua, Wm. H. Canfield, Esq., of Medina, and R. C. Hurd, Esq. of Mt. Vernon.—*W. Episcopalian.*

OHIO.—*Confirmation and Consecration.*—On Sunday, the 15th inst., Bishop McIlvaine visited St. James Church, Zanesville, and confirmed nine persons. On Monday the Bishop visited Zion Church, Dresden and confirmed three persons. This exceedingly chaste little Church was also consecrated at the same time. The Missionary at this station (the Rev. Mr. McMurphy) has great reason to be encouraged. Very much of the energy and enterprize of the village has already come into the Church. The Sunday School is also in a very flourishing condition, numbering often quite one hundred scholars.

The cost of this Church, including lamps, carpeting and complete furniture for the vestry-room, including also a fine toned seraphine, was only $3,000. The building is of brick, very substantially built, and (besides the gallery) has 48 slips, ALL FREE.

We were not permitted to remain longer than Monday noon in this delightful parish and among this most hospitable people. We understood that service was to be held by the Bishop on Tuesday morning at Madison, a station in the charge of the same missionary, seven miles further up the river.—*W. Episcopalian.*

MINNESOTA.—*Laying of the Corner Stone of the Episcopal Church.*—On Thursday last, the fifth inst, the corner stone of the new Episcopal Church, in St. Paul, was laid with the usual ceremonies.

The clergy of the Territory, the Rev. E. G. Gear, U. S. A., Chaplain at Fort Snelling; the Rev. Jas. S. Breck; the Rev. T. Wilcoxson; and the Rev. John A. Merrick, Deacon, met at the residence of Judge Lambert, adjoining the site.

At the appointed hour, a procession having been formed, the clergy habited in their simple white vestments, recited antiphonally the 112th psalm, while approaching the site.

The service was read by the Rev. Mr. Gear, at the request of the Rev. Mr. Breck and his associates of the Mission.

The list of the following deposites was read by the Rev. Mr. Breck:

The Holy Bible.
The Book of Common Prayer.
The Church Almanac for 1850.
The Banner of the Cross.
The Churchman.
The Gospel Messenger.
The Chronicle & Register, (St. Paul.)
The Pioneer, (St. Paul.)

With a document containing the names of the Presidents of the United States, the Governor of this Territory, the Missionary Bishop and Clergy of the Territory.

These were deposited in a tin box within the stone.

The corner stone was then laid by the Rev. Mr. Gear, and under the name of 'Christ Church, in the town of St. Paul.'

The address was delivered by the Rev. Mr. Merrick.

The Church is to be erected in the early pointed style, with a spire, surmounted by a cross.

The dimensions of the Church are 20 feet wide, and 55 feet long including chancel and tower; the spire is to be 52 feet in height.

We cordially wish it, and all concerned, God speed.—*Minnesota Pioneer.*

NASHOTAH HOUSE.—*To the Members of the Protestant Episcopal Church.*—DEAR BRETHREN:—In the late change of the chief officer of "Nashotah House," the Trustees of this Institution conceive it to be their duty to inform the Church, through her religious periodicals and otherways, of the same.

The change alluded to is, the resignation of the Rev. JAMES LLOYD BRECK from the Presidency of Nashotah, and the election of the Rev. AZEL D. COLE to fill the office thus left vacant.

The Trustees hope that when the friends of this Institution come to learn that the great object of the Mission,—the educating of a *native Clergy*,—is still preserved, that they will need no further motive to continue likewise to her their prayers and their alms as heretofore. It is evident that the *West* must suffer exceedingly for the due and sufficient ministrations of the Church, unless they can be furnished on the ground. And the previous history of Nashotah renders the *possibility* of doing this no longer an open question. And its continued practicability in time to come must now rest in a great measure with the Church in the East. We could sufficiently testify, if required, to the *zeal, self-sacrifice, and the soundness in the Faith* of the present officers of Nashotah, but we cannot think this to be necessary. These Clergy ask of the Church the most moderate support, whilst the Divinity Students will, as heretofore, in some measure, support themselves by their own labors. The Trustees, however, have resolved, that while an amount of labor sufficient to preserve the student in health, will be required of all, still, labor is not to interfere with study. Past experience has taught the necessity of this resolution. The Institution has been *incorporated* under the name and style of "Nashotah House," and hence is legally qualified under that title to receive *Legacies and Donations*, for general or special purposes. The Institution is *without endowment*, and with but about $400 pecuniary embarrassment. To remove this indebtedness and to defray the ordinary annual expenses, there must be either a support arising from within, or coming from without. The want of an endowment declares that this support cannot be had as yet from within; we must therefore look for it from without; and we still confidently ask of the friends of missions in the East, to sustain Nashotah until, in the providence of God, it shall be provided for by endowment or otherwise. The only object at present before Nashotah, is the training up upon the ground, a native Clergy, or a Clergy for the West, and we trust that no lengthened argument is required at the present day, to satisfy all of its necessity, when the whole world is kept so fully informed on the subject of the immense immigration to this great West, and to the valley of the Mississppi. We do, therefore, humbly and confidently recommend Nashotah to the continued Prayers and Alms of the Faithful, believing that they will see abundant fruit springing therefrom to the Church *here*, and receive to themselves a rich reward for the same *hereafter*.

Donations, and all communication are to be made to the "Rev. A, D. Cole, Nashotah Lakes, Delafield P. O., Wisconsin," who will duly acknowledge or make answer to them, as President of the Institution.

In behalf and by order of the Trustees,
Very respectfully, your brethren in Christ,
JAMES LLOYD BRECK,
BENJAMIN AKERLY.
Nashotah Lakes, August 15th, 1850.

CLERICAL CHANGES.

The Rev. R. H. Bourne, having resigned the charge of St. Thomas's Church, Brooklyn, requests that all communications for him may be addressed to No. 40 West Twenty-first street, New York.

The Rev. Wm. Long has resigned the charge of St. Marks' Church, Malone, N. Y., and accepted a call to the rectorship of St. Paul's Church Flatbush, L. I.

The Rev. Geo. L. Neide, having accepted a unanimous call to the rectorship of the Church of St. John the Evangelist, Stockport, Columbia Co., N. Y., requests all letters and papers for him to be directed accordingly.

The Rev. B. F. Taylor has resigned the charge of St. Luke's Church, Rossville, Staten Island. His address, for the present, is 337 Fourth Avenue, New York.

ERRATA.—For "the Union with that of His *love*" on the 6th line from the close of "*Saturday Meditations*," in our last, "*in union with that of His* SON." In the sixth paragraph of the notice of "The Law of the Church" for *Installation* read Institution.

Died.

At the Surgeon's residence, U. S. Naval Hospital, Brooklyn, on Thursday, the 19th Sept. of dysentery, Dr. Waters Smith, U. S. N.

Few men in the high places of the world are the centre of so wide a circle, as was the subject of the above notice; few could have been worse spared to the Church in which he worshipped, according to man's limited judgement, than he. For the greater part of his life attached to the Navy, he filled the most responsible stations in the medical department in the gift of the Government, with great credit to himself and honor to his country. Of a refined mind, cultivated tastes, genial dispositton, and unbounded in hospitality and liberality, he was loved and respected by all with whom he came in contact. Occupying a brilliant position, and surrounded by a "thousand temptations to love the world and the things of the world, he yet boldly stood forth as a disciple of Christ and an humble and obedient son of the Church. In storm and cold and heat, in feast and fast, week-day and Sunday, he might have been seen in his place in Church, seeking in humble trust in God, to fulfil his appointed task. His words to his Pastor a few hours before he died, were, "I have a great deal of faith, knowing the utter worthlessness of my works."

A wide circle of relatives and friends are left to bemoan his loss, but they sorrow not as those without hope, looking forward to a blessed reunion in the place of departed spirits, and a glorious resurrection at the last day. J.

Notices.

CALVARY FREE CHURCH, WILLIAMSBURGH.

The ladies of this Church intend holding a Fair in the course of the present year, for the purpose of aiding in the erection of a place of worship in the north part of the village of Williamsburgh. This district contains at present a population of about ten thousand, and is rapidly increasing. There is no Episcopal Church, and only one place of worship, of any denomination, to supply the wants of this neglected part of the village.

The ladies of Calvary Church appeal for aid to all who desire the advancement of the Redeemer's glory and kingdom. Any donation will be thankfully received at the store of Messrs. Stanford & Swords, 137 Broadway, New York; at the store of Mr. Wm. Dunn, 94 Grand street, Williamsburgh; or at the residence of the Rector, Rev. Robert J. Walker, South Fifth street, near Eleventh.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 17th instant, at 7½ o'clock.

F. W. WELCHMAN, Rec. Sec.

☞ The Church of the Holy Trinity, Brooklyn Heights, will be open for a third service on Sunday evening the 12th Oct., at 7½ o'clock, and continue each succeeding Sunday evening until further notice. tf

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular quarterly (adjourned) meeting of the Society will be held at St. Paul's S. S. Rooms, on Monday evening, Oct. 14th, at 7½ P. M.

The regular paper will be read "on the applications of Sculpture and Painting in the adorning of Churches."

The Committee will meet in the same place at 7 o'clock.

JOHN J. ELMENDORF, Rec. Sec.

A Card.

Having been informed that some account of the result of a private conversation which a clergyman had with me about a fortnight ago, has been made public, contrary to all the conventional rules among gentlemen; lest it may be supposed that I assumed to decide or to answer, or act for any other person or persons, or body of persons, or otherwise than for myself, and as giving only my own opinion; it is proper for me to state, that in the short and hurried interview with Mr. Richmond, whilst I expressed a decided objection to any *assorted* ticket being supported by the Majority of the Convention, and my conviction that what he held out as an inducement,—to wit, the conciliation of the minority for the purpose of producing a better feeling on all sides, would be entirely futile: I was careful to assure him that I had nothing to do with the making up of the tickets; and that the suggestion of new names for the vacancies, was a matter committed to others; but that for myself I entirely disapproved of any such arrangement.

Fulton Street, Oct. 7. WM. H. HARISON.

Acknowledgments.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, being in aid of the Education Fund:

Trinity ch, Ulster, Rev E A Nichols, 1 33; St Paul's, Whitehall, Rev G N Sleight, 3; St Paul's, Redhook, Rev H DeKoven, 10; Trinity, Rensselaerville, Rev R Washbon, 1 78; Trinity, Windham, Rev F S Judd, 1; St Anna's Fishkill Landing, Rev Dr Robertson, 13 93; St Paul's, Oakhill, Rev L A Barrows, 1; Ch of the Intercession, NY, Rev R M Abercrombie, 2 80; Grace, Canton, Rev M M Wells, 3; St John's, Ogdensburgh, Rev H R Peters, 10; Grace, Waterford, Rev E F Edwords, 1; Christ, Morristown, Rev E W J Roberts, 5; St. Georges, Schenectady, Rev Wm Payne, 2; Trinity, Potsdam, Rev J G Hubbard, 2 50; St John's, Yonkers, and chapel at Tuckahoe, Rev H L Storrs, 16; St Saviour, Maspeth, Rev Wm Walsh, 2 62; St John's, Islip, Rev H M Davis, 2 30; Christ, Duanesburgh, Rev K Metcalf, 5; Trinity, Fairfield, Rev Thos Applegate, 1; St Paul's, Sing Sing, Rev W F Halsey, 10; Christ, Hudson, Rev Wm Watson, 3, and from Sunday School, 20; Zion, Sandy Hill, Rev S B Bostwick, 1; St Peters, Lithgow, Rev H Wheaton, 1; Caroline, Setauket, Rev F M Noll, 1 43; St James, Hyde Park, Rev Dr Sherwood, 10; St John's, Huntington, Rev F W Shelton, 2; Ascension, Esophus, Rev W T Smithett, 2 50; Ch of Holy Spirit, Rondout, Rev W T Smithett, 1 50; St Paul's, Castleton, Rev G Winston, 1 63; total, 139 32.

JAMES F. DE PEYSTER, Treas.
157 Front-st., corner of Maiden Lane, or 917 Broadway.
New York, Oct. 5, 1850.

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 10th Sept. last.

James Pott, don, 1; collection at ch of Holy Comforter, for books, 5 15; for the Mission, 6 45; A W King, ann, 5; E B Clayton & Son, don, 5; C W Smith, don, 5; J E Ray, don, 5; S R Lounsberry, don, 5; collection at St George's Ch, Rev Dr Tyng, 100; F W Welchman, ann, 5; Charles J Chipp, ann, 5; Mrs Sarah H Nicoll, 2; Trinity ch, Fairfield (Southport Borough) County, by the hands of the Rector, 32 50; E M Duncan, ann, 5; collection at the ch of the Meditation, NY, Rev Dr Hawks, 109 76; total, 296 86.

E. M. DUNCAN, Treasurer,
New York, Oct. 8, 1850. 114 Wall-st.

ILLUSTRATED CHRISTMAS AND NEW YEAR'S NOVELTIES FOR 1851.—D. APPLETON & CO., respectfully invite attention to the following list of attractive New Works which they are preparing for early publication.

I.

Our Saviour with Prophets and Apostles. A series of eighteen highly finished steel engravings, designed expressly for this work, with descriptions by various American Divines. Edited by J. M. Wainwright, D.D. One volume imperial octavo, in various styles of binding.

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St. Mark; Rev. Samuel R. Johnson, D.D.
St. Luke; Rev. C. A. Bartol.
St. John the Evangelist; Rev. W. E. Wyatt, D.D.
St. Peter; Rev. W. Hague, D.D.
St. Paul; Rev. Samuel H. Turner, D.D.
St. Andrew; Rev. John Lee Watson.
St. Stephen; Right Rev. A. G. Spencer, D.D.
St. Thomas; Rev. A. W. Vinton, D.D.
St. Barnabas; Rev. John O. Choules, D.D.
St. Simeon; Rev. Milo Mahan.
David; Rev. Asa D. Smith, D.D.
Solomon; Rev. N. L. Frothingham, D.D.
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Malachi; Rev. James Scott, D.D.

II.

Miss McIntosh's Illustrated Gift-Book. Evenings at Donaldson Manor, or, The Christmas Guest; by Maria J. McIntosh, author of "To Seem and To Be," "Charms and Counter Charms," "Woman in America," etc. etc. Illustrated with several steel engravings. One volume 8vo., handsomely bound.

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LITTELL'S LIVING AGE, No. 335, 12½ cents.

CONTENTS.

1. French Novels and Novelists, *Dublin University Magazine.*
2. The House of Guise, *Blackwood's Magazine.*
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Poetry.

From the Missionary.

The Rev. Dr. Wharton.

The following lines, from the pen of the Rev. Dr. Wharton, were handed us by a friend of the departed. The memory of their late Rector will endear them to the home-readers of the Missionary. And the well known name of the venerable divine, will make them most acceptable to all its readers, wherever they may be. A just tribute is paid to him, by the learned and excellent Professor Turner, of the General Theological Seminary, in a note to his able Matriculation Discourses, where he speaks of him, as "a perfect gentleman, and a well read divine of the old school, distinguished both for extraordinary modesty and uncommon attainments."

A Tear.

Thou sparkling drop, as crystal clear,
From whence thy course, and why thy birth?
Fall'st thou, to hail the new born year?
O'erflows the cup of joy on earth?

Or hast thou been in sorrow nurs't;
Thy sire despair, which never spoke?
And hast thou now thy prison burst,
To save a heart, which else had broke?

It is not thus, I feel, I feel.
Thou art a gem of purer kind;
The rays of Heaven thy birth reveal,
The essence of an humbled mind!

One other year!—and memory swept
O'er records of a life, mispent:
For time and talents, lost, I wept,
And heard a voice which said, "Repent."

I ne'er had thought to weep again;
Resigned to God's mysterious ways:
But holy thoughts came o'er the brain,
And touch'd the spring of early days.

Such days, as when the young, full heart,
In innocence and prayer o'erflows;
I felt a tear unbidden start,
And thus my voice, spontaneous, rose.

On Thee, O God, my hopes are built;
And when Thy voice shall call me hence,
May this pure drop outweigh my guilt,
It is the tear of penitence.

Selected Matter.

From the Spirit of Missions.

Extract

From the Report of the Missionary Bishop of the Northwest.

"The short period I was in Indiana during the year, from 1st June 1849 to 1st June 1850, I baptized three adults and six infants. Ten persons were confirmed—two at Indianapolis, two at Vincennes, one at Bloomington, one in Vanderburg county, one at Logansport, and three at Evansville. A candidate of this Diocese, Mr. Homer Wheeler, I admitted to deacon's orders 3d June, 1849, and is now a missionary at Bristol. The Rev. G. Lamb Roberts, a deacon of Illinois, was received by transfer from Bishop Chase, and settled at Vincennes; and the Rev. N. W. Camp, D. D., was transferred from Louisiana, and is now rector of the church at Indianapolis. The Rev. Edward Magee, a deacon, was transferred by me to Bishop McCoskry; and the Rev. William Vaux, having been appointed chaplain at Fort Laramie, was transferred by me, at his request, to my jurisdiction as Missionary Bishop.

"I have been twice in Iowa, and hope to be there again this summer. There I have confirmed twenty-two persons—two at Muscatine, four at Davenport, and sixteen at Dubaque The Rev. Alfred Londerback, the missionary at Davenport, and the Rev. James Keeler, the missionary at Muscatine, were transferred to my jurisdiction from the Diocese of Western New York; and the Rev. William A. Leach, deacon, has been transferred by me to the Diocese of Missouri.

"I find, from my diary, that I have baptized in Wisconsin, twenty-six infants Ninety-eight persons have been confirmed at the following places: at Beloit 8, at Decatur 3, at Delavan 4, Watertown 3, Geneva 4, Janesville 8, Racine 6, Sheboygan 6, Green Bay 8, Mineral Point 4, Waukesha 4, Duck Creek, the Oneidas, 18, St. Sylvanus's Parish, Nashotah Lakes, 6, St. John's. Milwaukie, 4, and St. Paul's, Milwaukie, 12.—The Rev. Samuel Marks has been transferred to the Diocese of Ohio, and the Rev. S. K. Miller to that of the Diocese of Western New York. The Rev. Joshua Sweet has been received into this Diocese from Maryland, and is now the missionary at Fond du Lac: and the Rev. Azel D. Cole, from Michigan, is now rector of St. Luke's Church, Racine. The Rev. John McNamara, a candidate of this Diocese, was admitted to deacon's orders, at my request, by Bishop Whittingham, and has officiated for some months in Walworth county. The Rev. William Markoe was ordained by me, 7th Sept., 1849, and advanced to the priesthood, 17th March, 1850, and is rector of St. Sylvanus parish, Nashotah Lakes, Waukesha county. The Rev. George R. Bartlett, your missionary at Green Lake, was admitted by me to the order of priesthood, on the 8th April; and Mr. Otis Hackett was ordained a deacon 12th May, and has been sent to visit some of the stations in Iowa. Two churches, as already mentioned, have been consecrated—St. Paul's, Watertown, and Christ Church, Delavan. There are thirteen candidates for the ministry, viz: George F. Richards,* John A Bowman, Olof Forssin, Edward Goodnough, John O. Barton, John E. Battin, Albert Bingham, William F. G. Chadwick, George P. Schetky, Lewis A. Kemper, Ebenezer Steele Peake, Hugh Miller Thompson, and Leonard R. Humphrey.

"In consequence of the transfer of the Rev. W. Vaux to my jurisdiction, I trust the Board will define the western boundary of my Mission, especially as a Committee of your body evidently thought, at your last meeting, that it extends to the Pacific. I present no claims; but, by the help of God, am ready, as heretofore, for duty.

"I earnestly implore that the Board will not permit the interesting Mission among the Oneidas to perish. The present Missionary has suffered, and is greatly discouraged at times, in consequence of being left without remittances. He, if no one else, should be paid punctually.

"Minnesota has not been forgotten. I intend, God willing, to visit it this summer. In the meanwhile, I am happy to state that there are at present with me, three clergymen on their way to that territory.

All which is respectfully submitted:

JACKSON KEMPER.

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*Since ordained.

Extract

From the Report of the Missionary Bishop of the Southwest.

"The Mission in Texas, as well as the affairs of the Church generally, are prospering to an extent, equal, at least, to our reasonable expectations. I have confirmed, on this visitation, sixty-five persons; ordained one deacon; licensed one lay reader; administered the Holy Communion on nine occasions, and preached forty-four times. The number of communicants reported by six clergymen, is two hundred and sixty-two. The baptisms reported, are—adults, nineteen: infants, one hundred and ninety-two; total, two hundred and eleven. Marriages, sixteen. Funerals, forty-one. There are, I am sorry to say, only five Sunday Schools, embracing thirty-seven teachers, and about one hundred and twenty scholars. The circumstances, however, of several of the Missionary Stations are such, that it has not, as yet, been found practicable to establish them. A better state of things is anticipated hereafter.

"Many more missionaries are greatly needed, and might, at this moment, be most usefully and hopefully employed in this interesting and rapidly growing country; but, as it seems to be the policy of the Church, of late, to contract rather than expand her missionary operations in the home field, and to diminish instead of increasing the appropriation to Missions already established, I presume it will be useless for me to enter into the details of our wants. I can only *hope* for a future awakening to a just sense of duty upon the subject, and, in the meantime, unite with the scattered and languishing members of Christ's flock in the Southwest, in fervently praying the Lord of the Harvest, that He will speedily "send forth more labourers into His Harvest."

"In Arkansas, there is not so much to encourage our hopes, as in Texas; chiefly because of the greater difficulty in obtaining a competent supply of missionaries. Of them there has been no increase since I was called to the oversight of the field; although there are several very important and promising stations, for which unceasing efforts have been made to provide, but without success. Of the exact condition and prospects of the Mission in this part of the field, I shall be better able to speak after I shall have completed the present visitation which, with respect to Arkansas, has, as yet, been scarcely begun.

The station at Little Rock, vacant at the date of my last report, has been supplied by the appointment of the Rev. Andrew F. Freeman, who entered upon his duties in connection with it, in November last, and, up to the time of my departure from that place in March, was labouring acceptably, and, I trust, profitably to the congregation. The Rev. Mr. Stout, the missionary in Washington county, having been advised by his physician to seek a warmer climate for the winter, as a precautionary measure against a pulmonary attack with which he was threatened, with my approbation, transferred his labours, for a few months, to El Dorado and Camden, in the Southern part of the State. There, I am informed, he officiated with entire acceptance, and greatly to the furtherance of the good cause. He left there, I think, in April. He reports favourably of the prospects of the Church in that region, and states that there are several candidates for confirmation. A missionary to that station is very much needed, and, as there are few more promising fields in the State, if any where within my jurisdiction, I cannot but cherish the hope that the time is not far distant when it will be supplied.

The number of persons confirmed in my whole field, since my last report, is sixty-eight.

I have administered the Holy Communion on fifteen occasions, preached seventy-five times, and travelled, since January 19th, four thousand miles.

GEORGE W. FREEMAN,
Missionary Bishop, &c.

Galveston, June 13th, A. D. 1850.

For the Churchman.

New Hotel at the Nevisink.

NEW YORK, Sept. 13, 1850.

Mr. Editor:—I had yesterday, in company with several gentlemen, a delightful excursion, by the steamer John Hart, down the bay to the heights of Nevisink, to explore the site of a hotel which is to be erected there, to be called Kenilworth Castle, and to be the most magnificent in America, if not in the world.

Some description of the proposed Castle and of its site may interest you and your readers.

The main edifice, which is to be in the style of a castle, and to resemble very much in external appearance the famous Windsor Castle, is to occupy an area of more than 14,000 square yards and to be about 400 feet in length; at each end is to be a wing 250 feet long. In an octagonal tower, at one extremity, and 40 feet in diameter, are to be ladies' drawing rooms; in three other towers are to be gentlemens' reading, smoking, reception rooms, &c. There are to be 70 private sitting rooms; dining and supper rooms for private parties, and a public dining room occupying the ground floor of a central octagonal tower 100 feet in diameter. Attached to one of the wings is to be a beautiful gothic chapel, in the form of a cross, so that the occupants of the castle may be invited to thank God for the good things they will enjoy there: of which one will be the most delightful and varied views to be found on the sea-board of the United States. The south, south-eastern and western views, from the site of the contemplated castle, are particularly fine; the former of a wide expanse of ocean; the latter of lovely rural scenery along the quiet banks of the Nevisink river and of a more distant farming region in New Jersey.

The site of the castle, the highest of the highlands of Nevisink—as fine as could be for the contemplated buildings—is more than 200 feet above the sea, from which it is distant just far enough (about half a mile) to allow of an intermediate park and of varied and extensive walks; for which the surface of the ground, a gentle slope and free from rocks, is singularly adapted.

It is to be hoped that sufficient ground will be purchased to have an extensive park and walks in all directions. If so, and the castle be erected, furnished as contemplated and kept in the best style, there will be—with the purest and most salubrious air and greatest facilities for sea bathing—upon the heights of Nevisink the incomparably finest watering place on this continent.

C. N.

CHRISTIAN EDUCATION THE SAFEGUARD OF A PEOPLE. A Sermon preached in St. Michael's Church, Chester Square. By the Rev. W. HARRISON, A. M., London.

We hail with delight, says the "*Ragged School Magazine*," every effort that is made, either from the pulpit or the press, for the extension of a sound Scriptural education among the poor. Amid the many appliances for the cure of our social evils, it is the only one which will be found effective and permanent. The sooner the public gives practical evidence of this conviction the better. We believe that, to the cause generally, such an eloquent and striking appeal as that of Mr. Harrison must render essential service. It is founded on the well-known passage in Prov. xxii. 6. After referring to the nature of the training suggested, and the beneficial results promised, he goes on to say:—

"But I turn from these considerations to one more important for my object now, and that is, the crying necessity for this early training in this day. And here, brethren, I might occupy hours with the various details of the statistics of crime, which has its origin in the paucity of our schools. But I would just call your attention to one point, and beg you to ask yourselves the question, as to what becomes of the thousands of youths who form the rising generation among the lower classes—I mean lads from fifteen years and upwards? What is their prominent character? It is precocious vice and lawlessness; a fierce contempt and hatred of restraint. Look through any congregation, and ask, where are these youths? They are not in the house of God. I will tell you where they are. They are scattered on the Sabbath day according to their means and fancies, in a radius of ten miles round London, Greenwich, Richmond, Battersea, the parks, the streets, the public-houses—these and such like are their haunts on the day which God made for man's soul. If the Sabbath be a sign between God and man—A SIGN THAT HE IS THE GOD OF THE MAN WHO OBSERVES IT, what becomes of the relation between them and God? Are they not literally '*without God in the world*?' * * *

But there are also below them the young thieves of London, for whom there are eight lodging-houses in one place, and, as I suspect, not very far from this neighborhood. Imagine, in one place alone, upwards of 300 boys in regular training, not in the way in which they should go, but in the science of thieving; and many of them but *seven* years of age! And what is the religion of these masses of young men and lads? Religion! They have none. Many have had a scramble for the rudiments of education, and many may have learned enough to increase their stock of knowledge, by reading all the infidel publications of the day (of which there are more at this moment than ever were known;) but their religion is infidelity. They drink in from week to week intoxicating draughts of the foulest and most revolting nature. Everything that can tend to debase the intellect and demoralize the soul, is poured in profusion among the youth of our great cities."

After describing at length the quantity and character of the infidel literature of the present day, he adds:—

"Now, whither does all this tend? You are thinking beings. You have a stake in this country. You are Christians. What I have said of London is true, more or less, of every manufacturing town in England and Scotland. Temporally it tends to a revolution of horrors. Spiritually it tends to the eternal damnation of millions. How shall we clog, if we cannot destroy the evil? Is there no means left to us for stopping its further progress? There is but one way that presents us with much hope of success. Anticipate the mischief. Train up the children of the poor in the way they should go, and when they are old they will not depart from it."

We have much pleasure in adding, that the Duchess of Cambridge, who heard the sermon delivered, presented a copy, when printed, to the Queen; and her Majesty and Prince Albert were both so struck by its contents, that they each sent, immediately, a cheque, of a liberal amount towards the completion of the author's schools.—*Am. S. S. Journal.*

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Subscribers settling up arrears, and paying in advance for the year 1851, will be entitled to two plates "gratis," to be selected by them.

We extract the following from the "Banner of the Cross:"

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1y 139 Broadway.

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, Sec'y and Treas.
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE SECOND PART OF
QUESTIONS ON GENESIS,
JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.
Address orders to
DANIEL DANA, JR., Agent,
Sept. 24—4t 20 John Street, N. Y.

REPORT FOR SEPT.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Sep, One hundred and two new policies, viz.:

To Merchants	32	To Farmers	6
Manufacturers	9	Mechanics	13
Clerks	8	Clergymen	3
Physicians	2	Brokers	7
Students		Editors	3
Accountants		Others	14
Lawyers			
President of Ins. Co.	2		46
Ladies	2		56
	56	Total	102

Whole number of Policies issued 6266
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.
James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.
JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.
Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.